

## EXCAVATIONS AT THE EPISCOPAL BASILICA OF KOURION IN CYPRUS IN 1974 AND 1975: A PRELIMINARY REPORT

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WHEN investigation of the site of Kourion was initiated by George F. McFadden of Philadelphia, with the sponsorship of the Pennsylvania University Museum,<sup>1</sup> one of the first areas trenched was that which in due course was seen to contain the remains of a large Christian basilica.<sup>2</sup> Located in a central position on the elongated, hilltop site, and close to the steep declivity which forms its western seaward limit, it had long been severely plundered by those in search of building stone and marble. In many places, the walls of the church, including much of the apse, had been robbed to their foundations; and subsequent cultivation had almost entirely destroyed its mosaic floors. On the other hand, the quality of the architectural marbles, including a series of pilaster capitals stylishly carved with a pair of tall acanthus leaves (fig. 21), and the quantity of marble revetment debris found in the first trenches left no doubt that this had been a building of major importance.

Exploratory trenches were followed by the general clearance of the east end of the basilica, after which the excavator transferred his attention to other areas of the site where the remains were better preserved. Upon McFadden's tragic death in a sailing accident in May 1953, the Pennsylvania University Museum was obliged to wind up its Kourion Expedition and the further investigation of the basilica and its ultimate publication were assigned to the present writer, at that time Director of Anti-

quities in the Government of Cyprus. The second phase in the excavations comprised my two campaigns for the Department of Antiquities in 1956 and 1959.

In 1956, trial trenches of restricted size at key points revealed the full extent of this considerable basilica and made it possible to reconstruct the main lines of its plan. A restored plan was published in the *Acts of the Munich Congress of 1958*,<sup>3</sup> this has now been superseded by the more recent plan here reproduced as figure A. The building revealed by McFadden's excavations and the 1956 trenches was a basilica of three aisles measuring 35.90 m. in internal length, exclusive of the apse, and 23.00 m. in width at the east end, with a nave span of 10.60 m. between the column centers. There had been twelve columns on either side. Only one complete column had been found, of grey Egyptian granite (found fallen, but reerected in 1959), one base of white marble, *in situ* at the east end of the north colonnade, and one complete marble capital.<sup>4</sup> The externally polygonal apse was flanked by pastophoria extending eastward on either side of a small paved court. The apse itself was originally paved in stone at a lower level than the floor of the presbytery occupying the easternmost bays of the nave, but at the same level as the floors of the east ends of the aisles, from which the apse was accessible. It was apparent that the wall between apse and presbytery was later enlarged into a massive platform to carry a synthronon.

<sup>1</sup> In 1934, initially under B. H. Hill as Field Director.

<sup>2</sup> Preliminary report on the 1934 to 1937 campaigns by McFadden: *University Museum Bulletin*, 7, no. 2 (Philadelphia, March 1938), 3f. A later report by J. F. Daniel (*Univ. Mus. Bulletin*, 13, no. 3 [June 1948], 13f.) first suggested that this was the seat of the bishops of Kourion, constructed (this report supposed) after the fourth-century earthquakes on the site of a secular Roman basilica.

<sup>3</sup> A. H. S. Megaw, "Early Byzantine Monuments in Cyprus," *Akten des XI. Internat. Byzantinisten-Kongr., München 1958* (Munich, 1960), 345–51, fig. 25. Features restored hypothetically on that plan were subsequently proved substantially correct.

<sup>4</sup> *Univ. Mus. Bulletin*, 7, no. 2 (March 1938), 5 (pl. II, bottom), now in the loggia of the Kourion Museum in Episkopi.

Outside the aisles, elements had been discovered of two broad annexes, evidently extending the entire length of the church, with stone paving and benches on either side. These were set between the pilasters, which doubtless carried transverse arches supporting flat roofs. These annexes were tentatively identified as the catechumena.<sup>5</sup> At the west end they were seen to be linked by a narthex (not then excavated) extending the full width of the building. In the area to the west of the narthex McFadden had located a hexagonal water tank and, to the north of it, had uncovered some walls of a complex group of buildings entered from the narthex. North of the basilica, a trial trench had established the presence of a baptistery in an area where the remains had been less severely plundered. Lastly, some deep soundings opened by McFadden were reexamined in 1956 and subsequently refilled up to the floor level of the basilica. Of the floor itself, only some fragments of mosaic had survived: in the intercolumniations of the north colonnade, vases between confronted birds;<sup>6</sup> and at the east end of the north aisle, roundels linked to each other and to the border by knotted straps. Also in the north aisle, some areas of opus sectile had been exposed.

In 1959, the clearance of the west part of the basilica was undertaken. In the better preserved north area, the stone paving of the north catechumenon was found virtually intact, and its north wall was found standing in some places to a height of 1.75 m.<sup>7</sup> In the north aisle more of the opus sectile floor was found, and in the western bays a considerable area of Cypriot marmara paving. In the nave, however, there was only the barest covering of cultivated earth above the foundation for

<sup>5</sup> This identification is further discussed *infra*.

<sup>6</sup> *Univ. Mus. Bulletin*, 7, no. 2 (March 1938), 5 (pl. II, top), whence A. H. S. Megaw, "Byzantine Architecture and Decoration in Cyprus: Metropolitan or Provincial?", *DOP*, 28 (1975), 57–88 (hereafter, Megaw, "Metropolitan or Provincial?"), fig. 1.

<sup>7</sup> Track and wagons were used to remove the considerable accumulation of debris in this area, and the opportunity was taken to excavate at the same time the narrow paved alley which separates the baptistery from the basilica.

the mosaic floor, and in places even this had been destroyed. Of the colonnades, only one more of the white marble bases was found, the westernmost on the north side, and close to it part of its marble column. On the south side, not only the bases but also the stone plinths which carried them had been robbed.<sup>8</sup> In the south aisle parts of a floor of marmara paving were found. The south catechumenon had suffered severely, even though, owing to the southward slope of the site, its floor was set 0.38 m. lower than that of the basilica. Both long walls and the benches along them had been robbed to their foundations over almost their entire length. As a result of subsequent erosion, where the south wall had stood the surface dipped in many places well below floor level.<sup>9</sup>

With so much of the structure lost, it was some compensation to find among numerous fragments fallen from the marble revetments many which were attractively decorated in the champlevé technique. Apart from horizontal friezes of various designs, including one of interlaced circles (fig. 25) and an inhabited acanthus scroll,<sup>10</sup> there were many fragments from an elaborate composition of animals and birds in vine scrolls over 4 m. wide (fig. E), most of them from the west end of the north aisle, where the plain, lowest panels of the revetment were found *in situ* on the west wall. This composition, spread over many panels of marble, was of triangular, "half-pediment" form, raking to the right, and it probably crowned the west wall of the aisle where it met the sloping roof. A few fragments of a similar composition, raking to the left, were found at the west end of the south aisle.

In this second phase of the excavations, the stone-paved street which bounded the east end of the basilica was excavated

<sup>8</sup> These plinths were later partially reconstructed to rise above the level of the foundation for the mosaic floor. This level was subsequently reestablished in those areas where the disturbance had gone deeper.

<sup>9</sup> The floor level of the south catechumenon was reestablished in 1959, after the south wall had been reconstructed on the old foundation up to a slightly higher level.

<sup>10</sup> A section with a pony and a bird in adjacent scrolls is illustrated in Megaw, "Metropolitan or Provincial?", fig. 2.

throughout its frontage. Evidence was found for a main entrance from this street through vestibules leading to the north catechumenon. A partly excavated chapel to the north of the first vestibule retained *in situ* on its east wall some remains of its figural decoration in mosaic. In a central niche were the lower parts of two small, frontal figures, about one-third life size, wearing chiton and himation, the better preserved with his right hand raised and open to the viewer, probably in acclamation of the image which filled the conch above, and holding a staff or long cross in his left. On the wall to the north of the niche was a substantial part of another figure, perhaps a wingless archangel, wearing a chlamys and also carrying a staff, but in his right hand: beardless, nimbed, and turned in oblique pose toward the figures in the niche (fig. 10).<sup>11</sup>

#### THE CAMPAIGN OF 1974

The second phase of the excavation of the basilica came to an end with the establishment of the Republic of Cyprus in 1960. At that juncture, the site of Kourion was included in the areas retained by the British Government in order to link the headquarters of the Sovereign Base near Episkopi with the Royal Air Force station at Akrotiri. It was, however, agreed that the antiquities of Kourion and of certain other sites within the base should be administered by the Republic's Department of Antiquities. Dr. P. Dikaios and Dr. V. Karageorghis, successive directors of the Department, urged the writer to carry forward, as an independent venture, the investigation of the basilica to a point at which a full publication would be appropriate. But circumstances did not permit a resumption of the excavations until in 1973 Dumbarton Oaks extended its sponsorship to the enterprise.<sup>12</sup> The following

<sup>11</sup> Discussed in *idem*, "Interior Decoration in Early Christian Cyprus," *Co-rapport* for section V, 4 of the XVth International Congress of Byzantine Studies, Athens, 1976, 24f.

<sup>12</sup> In the meantime a second basilica in the Kourion area had been identified and partly excavated by A. Christodoulou for the Department of Antiquities (V. Karageorghis, "Chronique des fouilles à Chypre," *BCH*, 96 [1972], 1083; *ibid.*, 97 [1973], 687f., and *ibid.*, 98 [1974], 894). In order to avoid possible confusion, that

spring, five weeks of excavation (April 1 to May 6) were devoted to the western and northern annexes of the basilica.<sup>13</sup>

The *Narthex*, which had remained unexcavated, was completely cleared (fig. B). As in the church, a deep deposit of debris, up to 2.34 m., covered the floor at the north end, but at the extreme south end erosion had cut well below floor level. The floor itself was of local marmara slabs, but much of it had been removed, in all areas, probably in a salvage operation when the church was disused but still standing. In the compartment connecting with the south catechumenon were found the remains of a roughly built wall, constructed obliquely to cut off the southwest corner of the building, which some subsidence of its foundation had doubtless caused to collapse. This wall was built on the bedding of earth from which the floor slabs had been removed and was clearly a makeshift arrangement to safeguard the rest of the building before its final abandonment. At that time its contents seem to have been systematically removed. Little was found on the narthex floor, apart from a large marble basin in its extreme northwest corner (fig. 4).

The marmara paving was not the original floor of the narthex. A sounding on the central axis of the church revealed two sections of mosaic floor some 0.30 m. below it. These were of large tesserae, black, white, and grey, set in two rudimentary patterns, later seen to have been divided by a plain band on the long axis of the narthex (fig. C, in which the grey tesserae are indicated by hatching). A small patch of this earlier floor was found

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with which we are concerned here is referred to as the Episcopal Basilica.

<sup>13</sup> The writer was assisted in this campaign by: Richard Anderson of the Dumbarton Oaks Field Staff (architect and photographer), assisted by Vivien Anderson; Catherine Diedrichs-Pouilloux, Heather Gibson, Geoffrey House, and Susan Young (trench supervisors); Frances Talbot (conservation); George Markou (foreman). Thanks are due to Dr. V. Karageorghis, Director of the Department of Antiquities, and to his staff, for assistance in many ways, particularly for permission to use the Department's accommodation in Episkopi, for the loan of tools, and for help, after the excavations, with the conservation of the remains uncovered.

in the south compartment and a larger section outside the doorway into the south aisle was seen to run right up to the wall of the narthex, of which it was evidently the original floor. At most points tested, it was found that the tesserae had been taken up, leaving only the foundation of small stones, before the later paving was laid.

Where the secondary paving was preserved along the east wall of the narthex it did not, unlike the mosaic, reach the masonry but was separated from it by the thick plaster bed for a marble revetment. This plaster almost overrides the edge of the marmara paving, indicating that the revetment, at least in its last state, was set after the secondary floor had been laid. The revetment is not preserved *in situ* anywhere in the narthex, but many fragments of its plain marble panels were found in the debris on the floor. A few fragments of champlevé friezes were also found, including one of a vine scroll design with animals and birds (fig. 22) which, as it is not represented among the fragments from the church proper, in all probability formed part of the narthex revetment.

The deep accumulation in the north compartment included many fragments of floor mosaic attached to their plaster bedding. They were most numerous in a stratum 0.30 to 0.60 m. above the level of the secondary floor. They come from polychrome designs of geometric character quite distinct from the original mosaic floor of the narthex and unlike the scant fragments found *in situ* in the north intercolumniations of the nave. Evidently they were thrown where they were found in a partial clearance of the abandoned church, or of some annex close to the north end of the narthex, perhaps by those who squatted or cultivated among the ruins. The doorway into the north aisle, like many others, was found roughly blocked with masonry, a contrivance of the same phase. Previously this doorway had been reduced in width, and it is noteworthy that, on the east side, the masonry of this earlier partial blocking was covered by the marble revetment of the west wall of the aisle. Consequently, the revetment, at least in its final form, was not as old as the original construction of the basilica.

In the *Southwest Court*, apart from the hexagonal tank, a porch in the northeast corner (with part of the north wall) and the southeast corner (with part of the south wall of the court) had previously been located. In 1974, its southeast quarter was excavated to its stone paving, which was found to slope steeply to the west. In this area were found considerable quantities of window glass, fragments of glass vessels, several coins, and two lead seals. Such finds were rare in the narthex, as they had been elsewhere in the basilica; they may well derive from some late clearance of the building when, for convenience, they were dumped in the court close to the door opening from the narthex. To some such clearance is also attributable a dump of wall mosaic fragments and tesserae, including many of mother of pearl, which was found in 1959 in the hexagonal tank, overlying a fill of stone debris (fig. 15).

*The Baptistry*, which had been located by the partial exposure of a cruciform font in one of the 1956 trial trenches, was the principal focus of the 1974 campaign. The font was found to be constructed in masonry in an apsidal recess opening off the south side of the main chamber (fig. D). For reasons which are explained below, it was entered by the steps in the south arm of the cross, which were approached by a narrow passage from an elongated room to the west. Other steps in the east arm of the font led through a second passage to a similar room to the east. The passages slope upward toward the font, but not steeply enough to reach the top. Originally there would have been two steps up and five steps down into the water. The apsidal recess, like the font itself, had been embellished with a marble revetment. This included a series of small pilasters, of which several bases, shafts, and capitals were found (fig. 27). One of the capitals retained traces of gilding. The debris filling the font recess included lumps of bedding plaster from a wall mosaic, several of them containing tipped tesserae of mother of pearl, numerous loose tesserae of this material, and others of glass; all doubtless fallen from the decoration of the semidome of the recess (fig. 16).

The masonry in which the marble-lined font was constructed was preserved on the

east side to its full height, which was some 0.72 m. above the floor of the main chamber. Seen from the latter, the font recess must have had the appearance of a theater stage in miniature, for its opening was spanned by an arch carried on flanking columns, the bases of which are *in situ*. Its "proscenium" was indented with three small marble-lined niches. In the central niche, which is separated from the adjoining north arm of the font by some 0.40 m. only, the bishop would have stood while performing the actual baptism (fig. 7). Under the two marble sills of the lateral niches the packing material used in each case was a section of wall mosaic in its plaster. These sills were evidently reset at a slightly higher level in a general renovation of the baptistery which, as we shall see, included the relaying of the mosaic floor of the main chamber at a correspondingly higher level. The sections of wall mosaic sealed beneath the sills are parts of a single composition but include no indications of a figural representation, and since they are flat they derive from the decoration of some vertical wall which it was decided at the same juncture to replace (fig. 12). They differ from the fragments which fell into and around the font after the baptistery was abandoned in that the tesserae are larger, less closely set, and include none of mother-of-pearl.

Successive alterations to the marble-lined font were observed, attesting the rather long period during which it was in use. In its first state, the two staircase arms were only about 0.45 m. wide between the marble revetments. In the second state, these arms and their steps were widened to 0.60 m. Finally, while the font was still in use, but probably only for infant baptisms, access from the passages to the steps and vice versa was closed by removing the top two steps and setting parapet blocks on the third step in each case, rising 0.50 m. to the level of the lip of the font (fig. 7). The faces of these parapet blocks toward the font were then revetted with marble.

The rooms to east and west which communicated with the font through the passages were also completely excavated. Both had floors of stone paving (that to the east repaired with marmara) and both were

furnished with masonry benches at their outer ends. Through doors in their north walls both communicated with the main chamber and with other units to east and west of it. Apart from the passages to the font recess, each had at its inner end a second passage with steps, at present unexplained, leading up to a blank wall. Between these walls was a small platform on the axis of the font, which may, initially, have been supplied with water by hand from this point.<sup>14</sup> Access to the platform would have been possible by a short ladder from the alley between the basilica and the baptistery. It was later blocked by the masonry added against the south wall of the baptistery in order to carry a water channel from a secondary tank constructed at the east end of the alley, from which the font was probably supplied with running water, as well as other installations further to the west.<sup>15</sup> The alley was spanned by a pair of arches, in the nature of flying buttresses, to transmit the thrust of the mass of masonry enclosing the font recess to the outer wall of the basilica.

At ground level there was no direct access to the alley from either the baptistery or the basilica, and the opening in the end wall of the southeast room was blocked and a bench constructed across it before the floor of this room was laid. Consequently, after

<sup>14</sup> This platform was originally open to the alley between the baptistery and the basilica; its floor was slightly above the level of the surround of the font. The substructure of the platform has not yet been investigated.

<sup>15</sup> This system was probably supplied from a nearby branch of the city's main water conduit: this was traced to the remains uncovered in the McFadden excavations immediately to the northeast of the basilica (visible in fig. 1). Surface water channels traverse these remains in the direction of the baptistery. Near the end of the main branch of the conduit more than 450 small bronze coins were found in, above, and around the channel. See J. S. Last, "Kourion: the Ancient Water Supply," *PAPS*, 119, no. 1 (1975), 54. The coins, mostly illegible but including many of "Vandalic" fabric, suggest that the conduit was "probably nearly completed in the time of Justinian I." See D. H. Cox, *Coins from the Excavations at Kourion, 1932-1953* (New York, 1959), 117f.

the rites which took place here,<sup>16</sup> those newly baptized must have returned to the main chamber. A curious feature of this room is a small freestanding apse, open to the west and constructed against the north wall so that access to the area behind it was not blocked (visible to the right in fig. 8). This apse was an afterthought, for its lowest course in some parts rests upon the paved floor and in others is cut into it. Most of the archivolt blocks from the front of its conch were found, embellished with a simple torus molding.

In 1974, only a small part of the main chamber was excavated: the bay in front of the font recess and the southwest bay to the west of it.<sup>17</sup> The former had a self-contained mosaic floor of trellis design, on a ground of buff-colored stone, beyond which gaps in the mosaic indicate that this bay was closed by barriers. These were interrupted by very narrow openings beside the pilasters at its southeast and southwest corners. Originally these openings were wider, for the pilasters are secondary, constructed on the mosaic floor. At the two other corners the barriers closed against marble columns of which only the bases were *in situ*, though numerous fragments from their shafts and their Corinthian capitals were found nearby. Into this enclosure, doubtless for the clergy, there may have existed another entrance at the center of the barrier on the north side, but at this point the floor, which could have preserved traces of it, has been destroyed.

The southwest bay had another single panel of mosaic, a simple scale pattern, again on a buff ground (fig. 11), and another marble column-base at the midpoint on the north side. The intercolumniations on either side of this base were filled on the floor by panels of simple circle and trellis design, which were not continued farther east. Along this colonnade and south of the base at the northwest corner of the clergy enclosure a number of stone stringcourse blocks were found, of cyma-recta molding, and by

<sup>16</sup> The functions of the various parts of the building in the baptismal rites are considered *infra*.

<sup>17</sup> For a plan showing the extent of the 1974 excavations, see the brief report in *BCH*, 99 (1975), 843, fig. 64.

the same base a block with the same molding on two adjacent sides (fig. 24). This indicated that the wall above the colonnade did not continue across the north side of the clergy enclosure, but returned along its west side. Here the architrave, presumably of wood, which carried the wall was strengthened by the pilaster added against the south wall. It therefore seemed quite possible, assuming a symmetrical arrangement to the east of the clergy enclosure, that the superstructure of the main chamber followed a cruciform scheme in which units corresponding with that occupied by the clergy enclosure were attached to all four sides of a central square.

That the main chamber of the baptistery did indeed conform with the inscribed-cross type of plan was confirmed during the 1974 campaign by two trial trenches farther to the north. The first was centered on a point north of the base where the corner block of stringcourse was found, and at a distance from it equal to its distance from the base at the northeast corner of the clergy enclosure. Here the top of a base of similar size was exposed in the position expected. North of this base, a second trench was opened at a distance from it equal to the span of the southwest bay. Here was exposed a length of wall running east to west, evidently the northern limit of the principal chamber of the baptistery, which was thus revealed as a hall about 12 m. wide. Against the exposed section of the north wall a pilaster had been added, corresponding with that to the west of the font recess. These features confirmed the other indications that the hall was subdivided into a cruciform main space and four subordinate corner bays. It also became apparent that less than one-quarter of its area had been excavated so far.

#### THE CAMPAIGN OF 1975

In the second season of excavations sponsored by Dumbarton Oaks (March 17 to April 29, 1975) the rest of the baptistery was uncovered and excavation of the remains of the buildings immediately to the west of the basilica was completed (fig. 1).<sup>18</sup>

<sup>18</sup> I had the assistance of the same staff as in 1974 (see note 13 *supra*), with the exception of Catherine Diederichs-Pouilloux and Heather

In the *Baptistery* (fig. D) work was resumed in the southeast bay of the main hall, which proved to be an almost exact reflection of the southwest one. The mosaic floor, which is in good condition, has another scale pattern diaper (fig. 8), but devised in the ground of buff stone tesserae without outlines and with a small floret at the center of each motif, in these respects resembling the ground of the Antioch phoenix mosaic.<sup>19</sup> The floor in this bay has as its border a bold ivy leaf rinceau, and it is noteworthy that this border passes under the pilaster at the southwest corner. The doorway in the east wall of this bay led to an annex partly exposed in a trench of the McFadden excavations. The opportunity was taken to clear and extend this trench to the full width of the annex, at 3.10 m. a little wider than the rooms flanking the font recess. As far as the trench extended it has benches on either side and a floor of exceptionally large marmara slabs. It appears to extend the full width of the main hall, for the same features were later found outside a corresponding doorway in the northeast bay. Provisionally this annex is regarded as the catechetical school (or part of it), where the candidates would have assembled for their course of instruction prior to baptism and which, to avoid confusion with the catechumenae, is here referred to as the *katechoumenaion*.

Between the two eastern corner bays, the excavation of the east arm of the cross revealed a quite unforeseen focal feature, which evidently resulted from a change of plan during the original construction. Initially, colonnades like that separating the southwest bay from the west arm were con-

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Gibson, but with the addition for part of the time of Margaret Mullett. Richard Anderson took the remote-control airfoil photograph reproduced as fig. 1.

The enterprise greatly benefited from the continuance of the Department of Antiquities' previous assistance. In addition, following completion of the 1975 excavations, the Department lifted and relaid on a sound foundation the largest section of mosaic floor in the baptistery.

<sup>19</sup> See note 95 *infra*. For a detail of the Kourion floor, see Megaw, "Interior Decoration," fig. 22.

structed on either side. These colonnades, the marble bases of which remain in position, would have closed against a straight east wall dividing this arm from the *katechoumenaion*,<sup>20</sup> to which no access was provided in the east arm of the cross. But before completion of the building a wide apse was constructed against the inside face of this east wall. Recesses were formed where the masonry abutting the apse filled the first intercolumniations on either side. The chord of the apse was made tangential to the intermediate columns, so that these became "engaged" to the masonry forming the two flanks of the apse, as in the basilica itself. Several of the ornamented archivolt voussoirs that formed the arch spanning the front of the apse were found; the molding is that of a modillion cornice (fig. 26).

The east arm thus took on the appearance of the sanctuary of a church and gave the hall a main axis from east to west (fig. 2). But its function was clearly different. No trace of an altar table was found and neither at the west, where in the final arrangement marble steps were constructed between the corner columns of the central square, nor at the sides was any trace of a barrier observed. The area before the apse was raised two steps above the general level of the baptistery and, in its last state, was paved with opus sectile, which is preserved only at the southwest corner (fig. 5).

Originally this platform did not extend so far to the west, for a trench cut through the plaster bedding for the floor revealed a cross wall about 1 m. closer to the apse. This wall returned eastward on either side along the stylobates. In this first state there were no steps to the west, so the two existing steps on the south side (fig. 5) doubtless reproduce the initial means of access to the platform. East of the cross wall the foundation for a mosaic floor was found immediately below the plaster bedding for the opus sectile; this earlier floor foundation was found again in a trial near the back of the apse, and embedded in it was a marble base which must have carried the pedestal of a small basin or circular table. The marble

<sup>20</sup> The east arm is so restored in the plan referred to in note 17 *supra*.

revetment of the apse wall, which is preserved in places (together with the bronze clamps which held it to the wall), was affixed before the first floor was laid.

The cross wall of the first platform was found to rest on a paving of large stone slabs 0.60 m. below the final floor. This paving appeared again under many parts of the baptistery where soundings reached the same depth. It was set in rows of slabs running north to south in approximately the same orientation as the basilica; it clearly antedates the baptistery, but, since the baptistery is not directly connected with the basilica, it is less certain that it antedates the basilica also. West of the cross wall and under the marble steps of the secondary arrangement, the paving was covered by a small-stone foundation from which the tesserae and the bedding plaster of a mosaic floor had been removed. This clearly relates to the first state of the baptistery and is only some 0.10 m. below the level of the foundation of its surviving mosaic floor.<sup>21</sup>

In the central area, the level of the mosaic floor was found no more than 0.20 m. below the surface, where shrubs had rooted. Much of the floor had been destroyed and a trench in the largest gap showed that the disturbance had reached the stone paving. On the east side of this trench the earlier floor foundation was clearly visible, below that which carries the existing mosaic. This repeats the trellis design of the floor in the clergy enclosure and embraces the west arm as well as the central square in a single panel within a cable border. On the west to east axis thus emphasized, the trellis is interrupted by a square panel close to the point where the west arm meets the central square. Framed by a rinceau of buds on a ground of brick-red stone tesserae, the panel itself has been destroyed, but the claws of a small bird surviving on a section of the buff

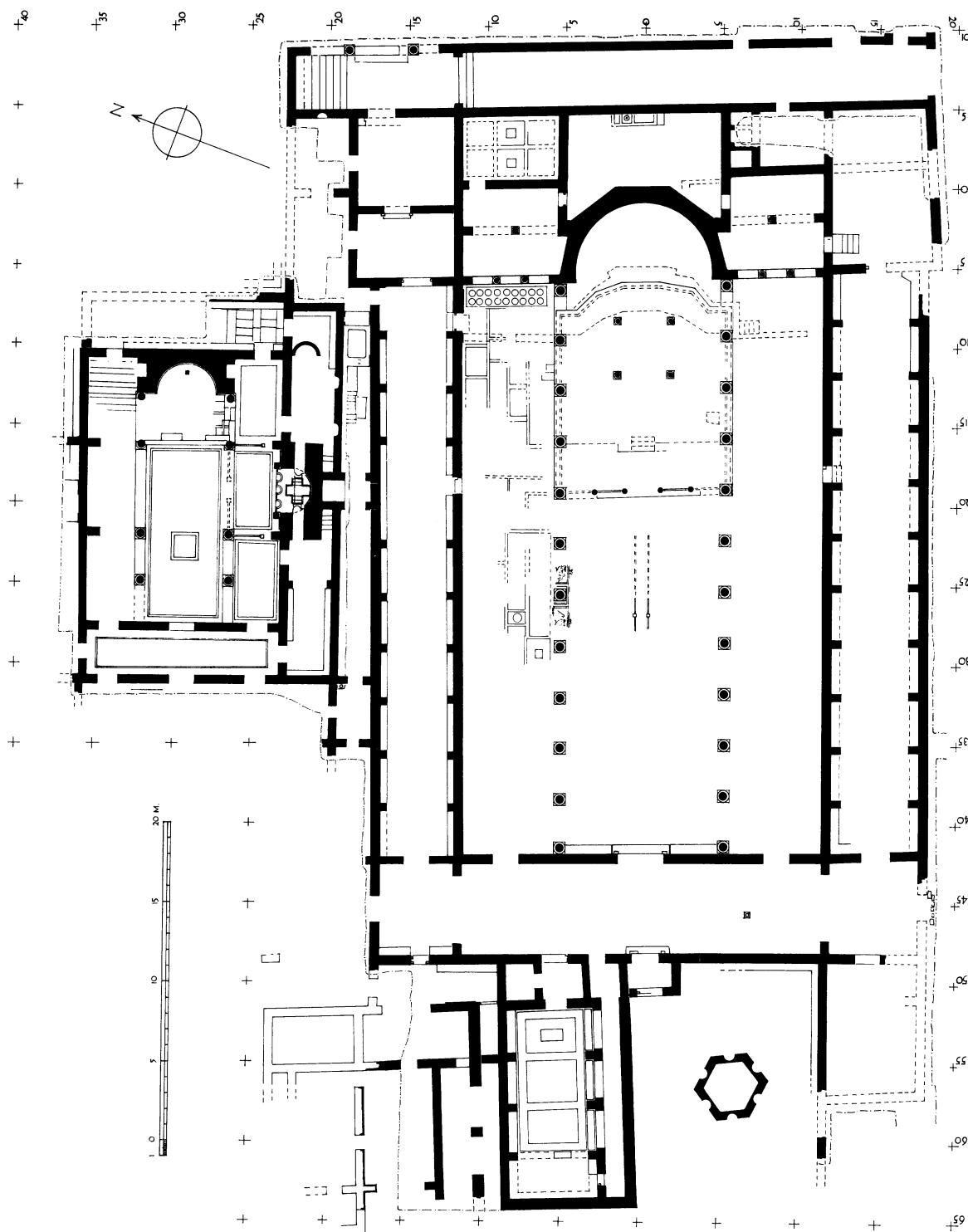
<sup>21</sup> In this trial trench, and close above the earlier mosaic floor foundation, was found a follis of Heraclius of the year 630/31 (inv. no. CB 2729). Unfortunately, it does not give a terminus post quem for the construction of the marble steps and the later floors; its context was the contaminated earth backfill from the robbing of the top step and its supporting masonry at this point.

ground near its southeast corner suggest its character and indicate that it was designed to be viewed from the east. In the destroyed part of this panel a trial trench reached the pre-baptistery paving at the same level as before, and also exposed a further section of the foundation for the first baptistery floor. Similar results were obtained in a gap in the floor of the west arm, by the plinth of the intermediate column on the north side. Here the paving, on which the plinth was set, is formed by the cover slabs of a drain running obliquely to the normal orientation.<sup>22</sup> The first floor foundation above it was seen to close against the plinth. Consequently, the earlier mosaic floor, as well as the existing one, related to the architecture of the baptistery as it has been uncovered. In the existing floor, like those in the south arm and the bays on either side of it, the grounds are of a hard buff stone; the trellis is formed of very small motifs in red and black, and the same colors together with yellow and brown are used for the knots, stars, and leaves which fill its compartments. Exceptionally, some green glass tesserae are used in the two kantharoi that have survived. It is significant that these and other motifs are designed to be viewed from the west.<sup>22a</sup>

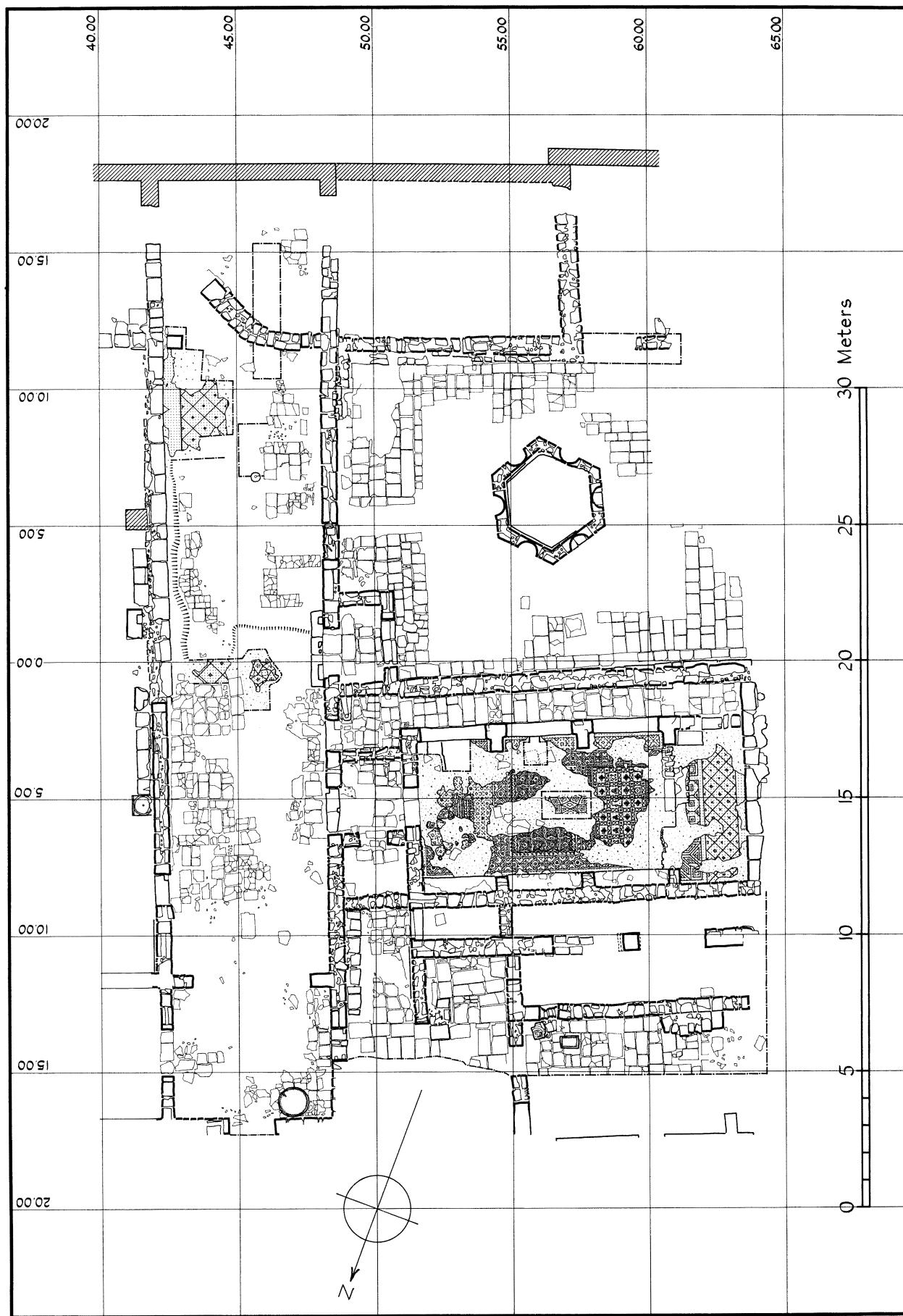
Excavation of the deeper accumulation in the west arm produced the greater part of the capital of the intermediate column on the north side, the base of which had been robbed (fig. 20). The west door had been blocked with rough masonry in the "squatter" reoccupation of the abandoned building, and against the blocking a complete marble column had been rolled. It is only 1.94 m. high, but fits the base on the west side of the font recess, to which it has been restored. As on the south side of the west arm, excavated in 1974, in the intercolumniations on the north the mosaic was set in individual panels of geometrical design. These panels had been covered by a masonry curb one course high, which was continued across the north arm, and of which the west end had been robbed.

<sup>22</sup> The paving, evidently that of a large open area, was found again in the southwest bay, passing under the walls which form its southwest corner.

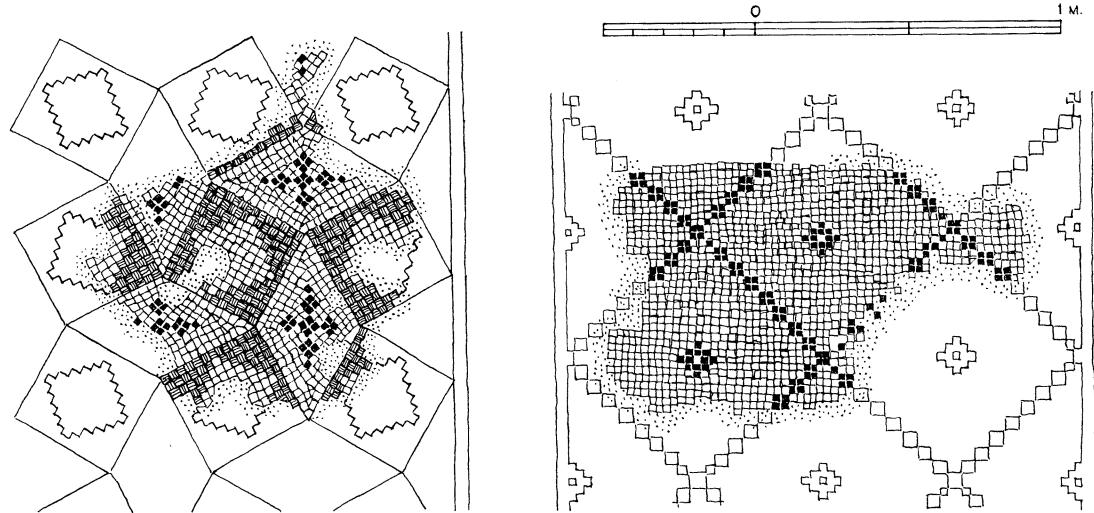
<sup>22a</sup> Illustrated in Megaw, "Interior Decoration," fig. 27.



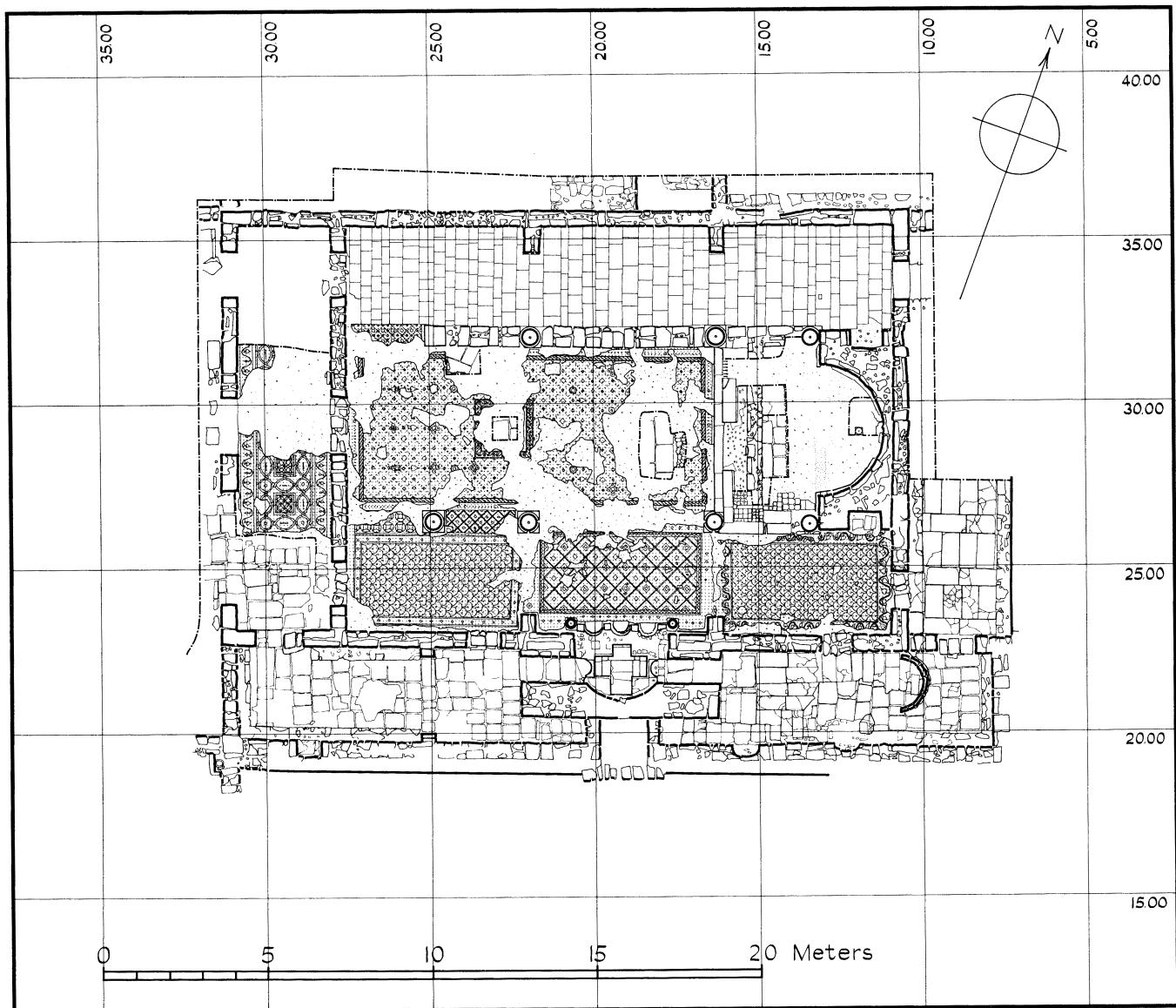
A. Basilica and Its Annexes, Restored Plan (Scale 1:400)



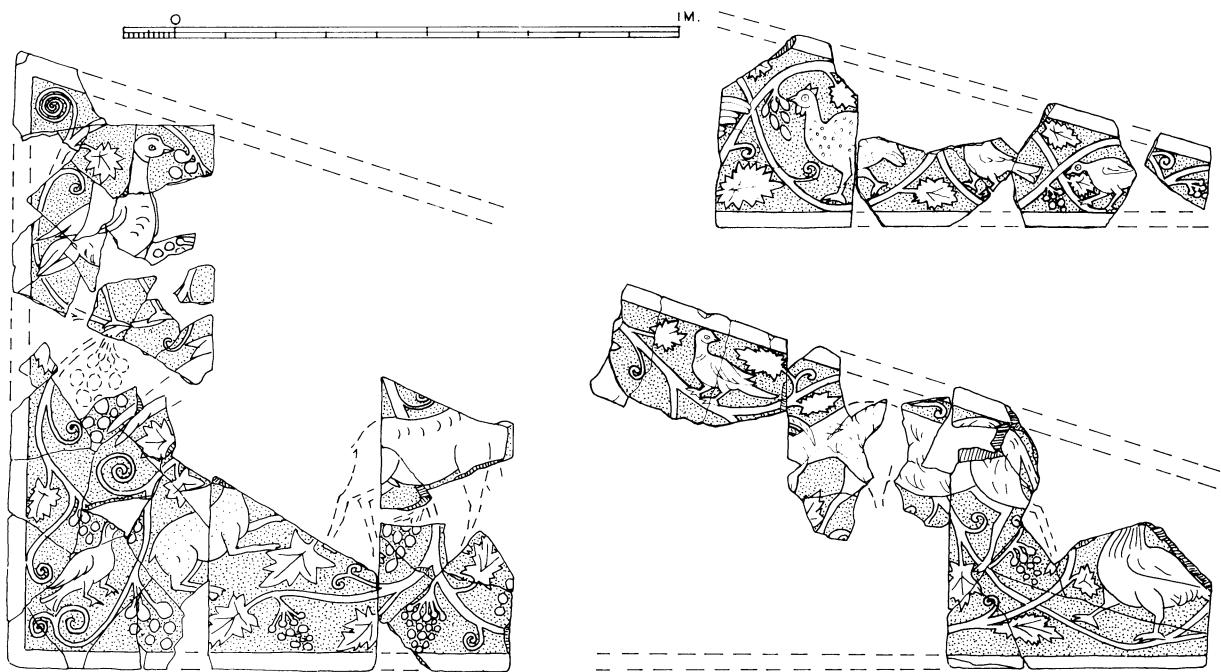
B. Narthex and West Buildings, as Excavated in 1974–75 (Scale 1:200)



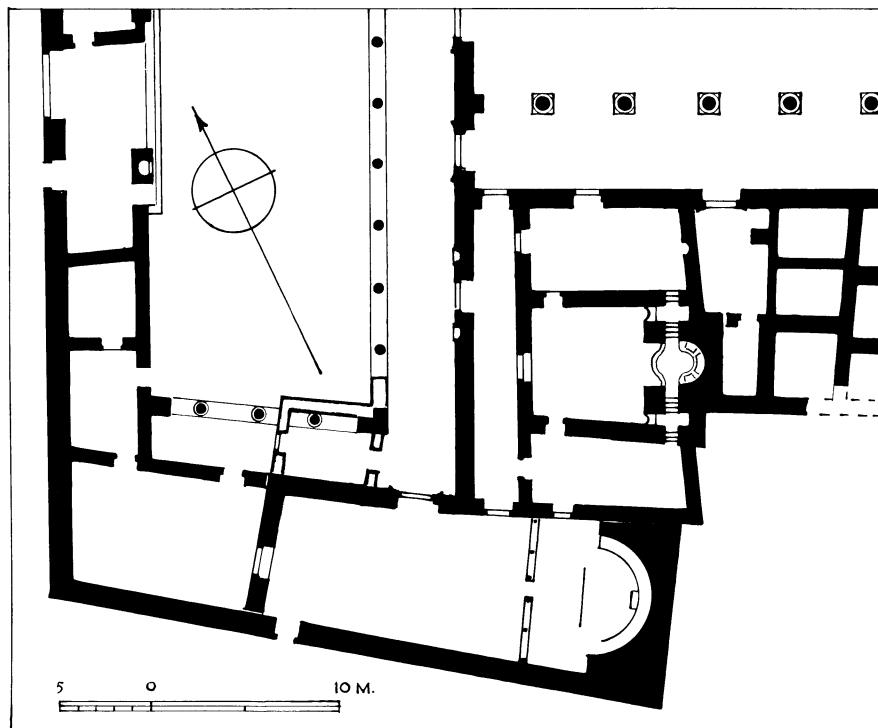
C. Narthex, Remains of Original Mosaic Floor



D. Baptistry, as Excavated in 1974–75 (Scale 1:200)



E. North Aisle, West Wall, "Half-Pediment" Composition, Champlevé Revetment Fragments



F. Gerasa, Church of St. Theodore in Cathedral Complex,  
Baptistery and "Diakonikon" (Scale 1:400)

This innovation gave the north arm with the corner bays on either side of it the appearance of an aisle in a three-aisled basilica, which became even more pronounced when the "narthex" section of the baptistery was excavated. Behind the curb which bordered this "north aisle" and at a slightly lower level, a trim stone paving was uncovered, extending throughout the length of the building (fig. 2). A test at the west end revealed that this paving covered scant remains of the second mosaic floor.<sup>23</sup> But, although it was laid late in the history of the baptistery, it was not the last alteration undertaken, for it was upon this paving that the two pilasters against the north wall were constructed, doubtless in order to support decaying wooden architraves.

The considerable accumulation overlying the late paving, 1.40 m. along the north wall, was not rich in finds. In the northeast bay, a second marble Corinthian capital was found (as fig. 20, but much damaged), also a second small marble column, slightly shorter than that from the west arm, and part of a third. A doorway in the east wall of this bay led evidently into the north end of what we have called the *katechoumenaion*. There was no opening throughout the entire length of the north wall, but in the narrow strip which was excavated outside it other structures were seen to connect with the baptistery. In one of these, north of the north arm, a deposit of pottery was found.

By contrast, the west wall was pierced by three doorways. These and surface indications 3 m. to the west led to the discovery of a narthex-like vestibule. This had similar doorways to the west and another in its south wall opening into the room to the west of the font recess. At the north end floor level was not reached, but elsewhere a substantial part of the mosaic floor was found in good condition (fig. 6). Its border rinceau of ivy leaves and pomegranates surrounded a framework of linked circles and ellipses which en-

<sup>23</sup> The laying of the paving could have been occasioned by a decision to remove tesserae from this part of the floor, after the importance of the baptistery declined with the prevalence of infant baptism, in order to repair a mosaic floor in some more prominent part of the basilica precinct.

closed *emblemata* consisting of geometric motifs. At the south end this floor had been destroyed and the pre-baptistery paving was exposed. It was seen that the west wall, which had been robbed at this end, was constructed directly on this paving. It was doubtless through this vestibule that the baptistery was normally entered, while the route from it to the basilica would have been through the unexcavated area to the west and the doorway in the north end of the narthex, which was probably one of the main entrances to the church.

*The Southwest Court* (fig. B). Here the unexcavated northeast quarter was completed and more of the stone paving revealed, here also sloping steeply to the west. Except at the southwest corner, which has been robbed or eroded well below ground level, the paving is preserved along the four walls where the collapse of their masonry doubtless protected it. But round the central hexagonal cistern it has been robbed. A gap in the paving to the east of the cistern may be accountable to some repair of the waterpipe which supplied it, while the installation was still in use; for the cistern may well have been supplied from a pipeline discovered under the floor of the narthex.<sup>24</sup> In any case the gap in the paving of the court appears to have existed before the final abandonment of the basilica, for it was observed that the deposit of window glass fragments which had been dumped in the court in some clearance operation extended to a slightly lower level where the paving was missing.

The cistern was evidently an enclosed structure possibly covered by a dome, for the niche-head of one of its six recesses was found in two pieces close by. Presumably the water was drawn through apertures in the backs of the niches.

The *Diakonikon* is to be identified, for reasons set out below,<sup>25</sup> in the building adjoining the southwest court on the north (figs. B and 3). It was entered from the narthex through two lobbies. One leads into a stone-paved service corridor along the south wall and the other into the main chamber. This

<sup>24</sup> This pipeline was found in several trials in the northern half of the narthex, running southward below the original mosaic floor.

<sup>25</sup> For the use of this name, see note 80 *infra*.

was divided by transverse arches into four bays, each of them, except the westernmost, furnished with a masonry bench against the north wall. This part was rather sumptuously decorated. Stone moldings were found which evidently capped the pilasters supporting the arches; also many fragments of a molded stucco cornice with traces of red, green, and yellow color (fig. 28), which provided a narrow shelf round the walls and was also carried round the voussoirs of the transverse arches. In addition, there were some items which could have no place in the architecture of the room where they were found and may have fallen from an upper storey: for example, the springing block of twin arches carried on a column.<sup>26</sup> On the other hand, the greater part of a marble tabletop in fragments, on the underside of one of which a box-type monogram is incised,<sup>27</sup> may belong to one of the tables which were the normal furniture of the *diakonikon*.

The three eastern bays of the *diakonikon* preserve much of their mosaic floor. The westernmost bay has lost its floor except for two large border slabs of marble, of which material, possibly in opus sectile, it may have been entirely composed (fig. 3). The back (west) wall of this innermost bay has been destroyed below floor level, but, on account of the steep declivity outside it, the wall can hardly have been pierced by a doorway; no foundation for steps leading up to one was found. The special function of this innermost bay is considered below.

The floor of the remainder of the *diakonikon* was designed as three individual panels enclosed by borders of alternating squares and circles linked by knotted straps (figs. 9, 14). In the middle of the trellis decoration of the first panel, confronting those who enter, is a *tabula ansata* with a six-line Greek inscription comprising three verses, quoted with numerous misspellings, from the Septuagint (fig. 13).<sup>28</sup> It is the first

<sup>26</sup> Inv. no. CB 1809.

<sup>27</sup> Inv. no. CB 1916.

<sup>28</sup> A few letters at the end of each line are missing, but not enough to leave any doubt about the identification of the passages quoted, for which I am indebted to Professor C. Mango. The crosses are in green glass tesserae, the letters in black marble on a yellow ground, with two rows of white tesserae between the lines.

of these that strongly suggests that this was the place for the receipt and registration of offerings. Taken from Ps. 75:12, it exhorts the faithful, in the words of the Authorized Version (Ps. 76:11), to "Vow, and pay to the Lord your God." The second, perhaps with a hint of commendation for the donors, gives verse 15 of Ps. 117 (118 in the Authorized Version): "The voice of rejoicing and salvation is in the tabernacles of the righteous." The third taxed those who entered with the words (I Kings 16:4) with which the elders of Bethlehem received Samuel: "Comest thou peaceably?" (Authorized Version, I Sam. 16:4). Who, one may ask, were the potential enemies at the time this floor was laid? Were they the pagans, who in the fifth century were still a power in Kourion, if we may judge from the inscriptions in the floors of the recreation rooms with which one Eustolios endowed the city?<sup>29</sup> Or were they those on the other side in some doctrinal controversy, the Monophysites for example? The answer would be more easily determined if it were known when these floors were laid. Of this there are some general indications. The mixture of square and rounded letter-forms in the inscription, the subdivision of the floor into rather closely woven "carpets," and the prevalence of knotted strapwork would all accord better with a date in the early sixth century than with one in the fifth.

The design of the first bay floor provides a link in its trellis design with the secondary floors exposed in the baptistery, where the trellis design is prominent. The second bay, with an inner wave-crest border, has a scheme of intersecting circles producing units composed of two ellipses set diagonally to form a Solomon's knot (fig. 9), a motif which occurs in one of the *emblemata* in the floor of the baptistery vestibule. In the floor of the third bay the framed panel is divided into four rows of six squares, separated from each other by geometric borders, and each containing, for the most part, cruciform or triangular knot motifs (fig. 14). The larger ground areas are of a hard buff stone, but elsewhere some bluish grey Proconnesian

<sup>29</sup> See T. B. Mitford, *The Inscriptions of Kourion* (Philadelphia, 1971), 201–6.

marble tesserae are used. Most of the outlines are grey-black, while for the rest these colors with the addition of yellow and red predominate.

The westernmost bay has lost its floor at the corresponding level, and the lower floor of mosaic previously exposed here was re-excavated in 1975 (fig. 3). On the west side, a wide border of trellis design closes against the west wall. To the north and south, however, this floor is seen to pass under the walls of the existing *diakonikon*. Its continuation to the north has been destroyed, but to the south it may exist below the paving of the corridor, the south wall of which probably marks its limit. Eastward, a further small area was found in the second bay in a gap in the later floor, but its limit in this direction can only be guessed. The areas of the lower floor so far exposed indicate that within the trellis border it was divided into large squares of various bold geometric designs. Parts of three such panels have been exposed at the west end and if there were no more the width of the floor would have been some 9.00 m. compared with the 5.50 m. width of the later building (including the width of the benches but not of the corridor). The earlier floor has something in common with the fragments of the original floor of the narthex (fig. B), though it could well be older since the tesserae are smaller and additional colors are used. Whether the building to which the lower mosaic belongs antedates the basilica, in which case its south and west walls were reused when the western annexes of the basilica were constructed, or whether it was a predecessor of the existing *diakonikon* has not yet been determined.<sup>30</sup>

*The Northwest Buildings* (fig. B), adjoining the *diakonikon* on the north and entered from the narthex through a door near its north end, have only been partially excavated. The walls so far exposed belong in part to the original layout and in part to subsequent alterations. The entrance from the narthex opens into a paved area, which corresponds in width with the lobbies through

<sup>30</sup> The upper mosaic has since been lifted by the Department and it is hoped in a future campaign to secure dating evidence for it in the stratum which it sealed; also to uncover whatever survives of the lower mosaic.

which the *diakonikon* was entered. This unit was evidently part of the original construction, for by its west wall a section of mosaic floor of large white tesserae was found below the paving and, along the same wall, some remains of its marble revetment.

In the debris filling this section were found two substantial parts of the "half-pediment" composition from the marble revetment of the west wall of the north aisle of the basilica (fig. E). The first joins the middle section at its taller end and is the upper part of the fifth panel from the left. The second is the eighth panel virtually complete (fig. 19), providing the link with the narrow right-hand section. Only the fourth panel is now entirely missing. Just west of the doorway into the narthex was found the greater part of the marble soffit of a wider doorway, carved with an interlace pattern common to the fifth-century mosaic floors of Antioch and Cyprus (fig. 23).

At the extreme south end of the wall, which preserves remains of its marble revetment, a doorway opens into what was originally a long corridor between the *diakonikon* and a thick wall which probably corresponds with the northern limit of the building it replaced. This thick wall was interrupted by two wide arches in its western section and, when it was constructed, the part of the earlier mosaic floor below the *diakonikon* which extended into the area of the long corridor was cut away and an earth floor formed for the corridor at a lower level. Finally, the corridor was subdivided by a secondary wall, in line with the easternmost transverse arch of the *diakonikon*. The earth floor to the west of this partition continued through the archways into the adjoining room to the north, though at a final stage the openings were partially obstructed by stone troughs and odd building blocks. In the debris filling these earth-floor sections, over 2.30 m. deep in some places, many fragments of floor mosaic were found at all levels. They are quite unlike the early floor which had been cut away and, although in technique and pattern they are more akin to the existing *diakonikon* floor the possibility remains that they had fallen from some room in an upper storey, though as yet no staircase has been found.

The remaining section of the northwest buildings so far uncovered was entered from the narthex through a wide archway in the wall that was once revetted. This led to a second stone-paved area and through this into a third, by a similar wide archway. This was subsequently reduced to a doorway but in such a way that the stone moldings from the springing of the original arch have been preserved *in situ*; they are similar to those from the *diakonikon*. Along the north side these three paved areas have not been fully excavated and the west limits of the third paved room and of the earth-floored units between it and the *diakonikon* also remain obscure. Here all masonry above floor level has been robbed or eroded, and it cannot be said whether or not there was any means of access to the southwest buildings from this direction. In their last state these buildings evidently served as stabling, for numerous stone troughs were found scattered about them. Their previous functions will perhaps be revealed if their continuation northward is excavated. Some walls in that direction were exposed in exploratory trenches of the McFadden excavations, but this area awaits further investigation. Already, within the limits of the 1975 excavations, there are features, such as the long corridor and its thick north wall, which are hard to explain without presupposing an upper story, where indeed the main accommodation in this area may have been located.

#### PROVISIONAL OBSERVATIONS

Before considering the annexes uncovered in 1974 and 1975, some remarks are called for regarding the basilica itself. Its principal features, partially restored, are illustrated in the accompanying general plan (fig. A). The arrangement of the east end with pastophoria is unusual in Cyprus. In Syrian basilicas pastophoria are commonly found in the same position, the one specified for them in the *Constitutiones apostolorum*, which also records their function as sacristies where the remains of the eucharistic gifts were taken by the deacons after the liturgy.<sup>31</sup> At Kourion, that on the north had a mosaic floor in

<sup>31</sup> *Constitutiones apostolorum*, II. 57, and VIII. 13 (PG, I, cols. 742 and 1109).

its open western section and an inner compartment floored in marble, which seems appropriate for such ritual purposes. On the south side the floor of neither of the corresponding units has been preserved.<sup>31a</sup>

The extension of the pastophoria well beyond the eastern limit of the apse, to form a small enclosed court outside it, is unusual, though the east court itself can be matched in the mid-fifth-century basilica of St. Demetrius in Salonika.<sup>32</sup> The presence of a street along the eastern limits of both churches may explain the withdrawal of the apse from that limit in both cases. The east court of the Campanopetra basilica at Salamis-Constantia, virtually an eastern atrium, is hardly comparable,<sup>33</sup> and whatever the function of the edicule against its east wall, the smaller unexplained structure in the corresponding position at Kourion is quite unlike it.

The entrance from the street, which slopes rather steeply from north to south, was through a portico at the northeast corner. This spanned the street, of which the northward continuation had previously been encroached on and was closed off by the north wall of the portico. There is some evidence of a bench along this wall at the top of a flight of stone steps. The main approach to the portico was from the east, between its two columns, of which only one remains (reerected in 1959). The entrance door of the basilica, in its west wall, of which only the north jamb and a fragment of its threshold survive above floor level, led into a series of two stone-paved vestibules. No

<sup>31a</sup> Here, the easternmost unit, which evidently included a basement entered from the street, and that to the south of it have not been completely excavated. The latter compartment, prolonging and entered from the south catechumenon, can perhaps be matched in the early Acheiropoietou basilica at Karavas. There, a limited excavation outside the south aisle revealed a broad annex (outer aisle or catechumenon) which may have had a pastophorion-like eastward prolongation, for the building appears to have ended at an east wall which passes outside the three apses. See *JHS*, 75 (1955), suppl. 33.

<sup>32</sup> G. A. and M. G. Soteriou, 'Η βασιλική τοῦ ἀγίου Δημητρίου Θεσσαλονίκης (Athens, 1952), 146, fig. 61 and pl. v.

<sup>33</sup> For plan, see *BCH*, 94 (1970), 262, fig. 119.

trace survives of any doorways from the vestibules into either section of the adjoining pastophorion, whereas a wide doorway leads into the north catechumenon. From this, the church proper would have been entered, either by the two doors opening into the north aisle or, more circuitously, by the three large doors which opened from the narthex. A second main entrance route may be assumed through the north door of the narthex from the area remaining unexcavated outside it.

The bases of the colonnades separating nave and aisles were set well above the floor (0.32 m. above that of the north aisle) on individual stone plinths. Those on either side of the presbytery, where the floor level was higher, were set on masonry forming a continuous stylobate. Elsewhere the nave and aisles were floored at the same level and no barriers divided them. The presbytery probably occupied the full width of the nave, since there is no trace of any foundation, other than the stylobate, to carry its lateral barriers. In some other early basilicas separate foundations for this purpose exist at a short distance from the colonnades;<sup>34</sup> but, since the floor foundation in the Kourion presbytery survives to within 0.65 m. of the stylobate at one point, there is no space for a separate foundation that would leave room for circulation outside it. In that case, the masonry in the intercolumniations on either side of the presbytery would have been raised to serve as a retaining wall for its higher floor.<sup>35</sup>

It is noteworthy that at the terminal points of the colonnades engaged columns were preferred to the more usual masonry responds. No doubt a plentiful supply of bases, columns, and capitals was available in the remains of earlier buildings left derelict after the earthquakes of 332 and 342.<sup>36</sup>

<sup>34</sup> E.g., in the large Epiphanius basilica at Salamis-Constantia: Megaw, "Metropolitan or Provincial?", 63, fig. A.

<sup>35</sup> At the altar the surface of the mosaic floor would have been some 0.70 m. above that in the north aisle.

<sup>36</sup> There is at present insufficient evidence to confirm the suggestion that the basilica was built with materials from a Roman secular basilica on the same site (see *supra*, note 2).

Irregularities in the spans between the plinths on the north side indicate that the capitals supported not arches but flat architraves, doubtless of timber. There is no evidence for the existence of galleries over the aisles. The form of the "half-pediment" compositions in the revetments of the end walls of the aisles (fig. E) was probably determined by the slope of the roof, which they would have adjoined; the uppermost parts of these walls would have received this elaborate decoration only if they were visible from the floor of the church, which the presence of galleries would have precluded.

The polygonal exterior of the apse is exceptional among the early basilicas of Cyprus, where the semicircular form is more usual. Another common feature is lacking: no passages are cut through the wall of the apse into the pastophoria, like those which link the central and side apses of several examples.<sup>37</sup> But the same requirement for through communication across the east end of the church, behind the altar, which gave rise to those passages, seems to have been a factor at Kourion also. For the interior of the apse, though separated by a masonry retaining wall from the presbytery, where the floor level was some 0.70 m. higher, remained accessible from the aisles through the first intercolumniation on either side. If in any other early basilica in Cyprus the apse was initially excluded from the presbytery in this way, which was probably the case at Soli, the original arrangements have been concealed by later changes, such as the introduction of a semicircular synthronon. But this disposition with lateral access to

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Remains of a substantial building on approximately the same alignment as the basilica are visible where the southeast corner of the south catechumenon has been destroyed. Another wall of this building, running north to south, immediately outside the apse, supports the east wall of the larger section of the south pastophorion. The whole of this section was excavated by McFadden to a level over 2.00 m. below that of the basilica floor, revealing walls of two yet earlier periods and the floor of a cistern to which the earliest of these walls belong.

<sup>37</sup> E.g., the Epiphanius basilica at Salamis-Constantia: Megaw, "Metropolitan or Provincial?", 63, fig. A; the Soli basilica: *ibid.*, 65, fig. B and 64 note 25 for other examples.

the apse from outside the presbytery is known elsewhere.<sup>38</sup>

At Kourion, it was probably at the time when the retaining wall separating the apse from the area of the altar was enlarged into a massive platform, doubtless to carry a synthronon, that two other alterations were made. The floor in the apse was raised to the same level as that in the presbytery and, secondly, the easternmost bay of each aisle was screened off for inclusion in the sanctuary. That done, the retention of lateral communication would have been essential. It was provided on the south side by the steps surviving just inside the screen. Some similar arrangement at the corresponding point on the north may be presumed, though nothing now exists there, not even the screen foundation, of which only the north end survives.

The substantial curb which crossed the nave, in line with the fifth column from the east on either side,<sup>39</sup> represents the west limit of the presbytery, probably from the outset. If so, the sockets and channels cut

<sup>38</sup> E.g., the great transept basilica at Abu Mina: J. Ward Perkins, "The Shrine of St. Menas in the Maryut," *Papers of the British School at Rome*, 17 (1949), pl. 21. Following subsequent investigations this has been assigned to the time of Zeno: H. Schläger, "Abu Mina. Vorläufiger Bericht," *MDIK*, 19 (1963), 114–20; *idem*, "Zweite vorläufiger Berichte," *MDIK*, 20 (1965), 122–25.

In the basilica at Hermopolis Magna the apse was raised above the general level and reached from the pastophoria by stepped passages cut through the wall of the apse: Megaw, in A. J. B. Wace, A. H. S. Megaw, and T. C. Skeat, *Hermopolis Magna, Ashmunein: the Ptolemaic Sanctuary and the Basilica* (Alexandria, 1959), 24f. and pl. 5. The arrangement at Morsott was similar, but with the addition of steps leading up to the apse from the sanctuary area to the west: S. Gsell, *Les monuments antiques de l'Algérie* (Paris, 1901), II, 232, fig. 130.

For a discussion of the apse with lateral passages in relation to the arrangement at Kourion, see A. H. S. Megaw, "The Circumambulated Presbytery in Cyprus," *Actes du XVe Congrès Intern. d'Etudes Byzantines, Athènes, 1976* (forthcoming).

<sup>39</sup> At neither end does it now reach as far as the colonnade, doubtless as a result of disturbance during the robbing of the plinths and the sections of the stylobate on which both fifth columns stood.

in its upper surface fix the position of the columns and panels of the original screen. Other screens, of posts and panels, would doubtless have closed the three intercolumniations on the flanks of the presbytery, and might well have continued along the retaining wall which separated it from the apse. In the westernmost bay of the presbytery the foundation of cobblestones for its mosaic floor (the floor itself nowhere survives) is only 0.14 m., or one step, above that outside the screen. The higher level of the identical floor foundation preserved in the area of the altar (0.58 m., or four steps higher) was reached by steps in a retaining wall in line with the fourth column on either side, to judge by the remains of the first step.<sup>40</sup> Where the foundation for the floor at this higher level is preserved, around and to the east of the foundation for the northwest column of the ciborium, no trace of an earlier floor has been exposed below it. So, if this is the foundation for the original floor, the ciborium must have been an original feature. It is possible that the presbytery could have been entered from the aisles as well as from the nave from the outset.<sup>41</sup>

Along the centerline of the nave there are traces of a narrow ambo-passage of the type which is well attested in the Ayia Trias basilica.<sup>42</sup> These traces are the bottom of a marble post *in situ* on the north side (ornamented on its north face and cut to receive closure panels to east and west) and 0.60 m. to the south of it a rectangular socket in the floor foundation which must have been formed round another post of the same size. They are somewhat west of a line joining the seventh column from the east on either side. In addition there are areas of pink bedding mortar to east and west, which overlie the floor foundation in these areas but nowhere

<sup>40</sup> There are indications in the Epiphanius basilica at Salamis-Constantia that there the presbytery was similarly arranged, with the western bay differentiated from the remainder.

<sup>41</sup> A possible indication of steps from the north aisle and a gap in the presbytery barrier just to the east of the third column is the presence of two large stones, forming a distinct patch 1.00 m. wide, in the foundation of the aisle floor at this point.

<sup>42</sup> Megaw, "Metropolitan or Provincial?", 70, fig. D.

else, and which may owe their preservation to the protection provided by the floor of the ambo-passage; for this would have been of stone or marble.<sup>43</sup>

The imposing catechumena are an excellent example of the arrangement in Bishop Paulinus' church at Tyre, as described by Eusebius: "very large buildings on either side, skillfully attached to the sides of the basilica and joined by the entrances to the central building."<sup>44</sup> The purpose they served is clear from the location specified for the "house of the catechumens" in the *Testamentum Domini*, as it has been translated from the fifth-century Syriac text: "Let it not be separated from the church, but so that when they enter and are in it they may hear the readings and spiritual doxologies and psalms."<sup>45</sup>

At Kourion, in the north catechumenon the thresholds of two doorways into the north aisle are well preserved in the first and fourth bays from the east. There can have been no more, since elsewhere the remains of the bench along the south wall are continuous. On the south side there can have been no entrance into the church from the first bay, since the bench along the north wall of the catechumenon survives in this bay; but in the fourth bay, where it does not, the socket for a doorpost attests an entrance corresponding to that on the north. Further west, where everything that could bear such traces has been destroyed, a second entrance cannot be excluded.

Noteworthy are the great size of the catechumena, as at Tyre, and the way in which they are linked by the large narthex. In these respects, as in some others, the Epiphanius basilica at Salamis-Constantia seems to have been very similar.<sup>46</sup> Noteworthy also is the fact that the entrance to

<sup>43</sup> A complete post, matching the fragment *in situ*, which was found displaced in the McFadden excavations (inv. no. A. 317), probably comes from this ambo-passage.

<sup>44</sup> Eusebius, *Historia ecclesiastica*, X.iv.45.

<sup>45</sup> *Testamentum Domini*, I.19. Quotation from D. J. Chitty's translation of the passage, in C. Kraeling, ed., *Gerasa, City of the Decapolis* (New Haven, 1938) (hereafter, *Gerasa*), 175f.

<sup>46</sup> Megaw, "Metropolitan or Provincial?", 62 and fig. A.

the basilica from the east led into one of the catechumena. The Constantinopolitan arrangement of entrances in the east end of each aisle was in any case excluded by the presence of pastophoria.

*The Baptistry.* Nothing could be less like the centralized scheme of most baptisteries in areas more exposed to the influence of Constantinople or Rome. The font, instead of occupying a central position, is constructed in a recess on the south side of the main chamber. Three other baptisteries excavated in Cyprus are similarly arranged: that adjoining the Epiphanius basilica at Salamis-Constantia, that at Ayios Philon (Carpasia), and that at Ayia Trias; though in all these the recess is not itself apsidal, as at Kourion, but rectangular with an apse formed in its south wall.<sup>47</sup> To set the font in an apse was a common practice in Palestine and Syria.<sup>48</sup> Much less usual is the incorporation of a font built in masonry into the architecture of the recess in such a way that the candidate for baptism entered it, and emerged from it, through passages piercing the walls of the recess, as in the Cypriot baptisteries.<sup>49</sup> The Kourion baptistery shares with the other three early examples in the Island the arrangement *en suite* of the font recess and the two compartments connected with it, along the south side of the main chamber.<sup>50</sup> In the other cases the plan of the baptistery is less symmetrical than at Kourion, and only in that adjoining the Ayia Trias basilica could both compartments flanking the recess be entered directly from the main chamber.

<sup>47</sup> *Ibid.*, figs. A (Epiphanius basilica), C (Ayios Philon), and D (Ayia Trias).

<sup>48</sup> B. Bagatti, "I battisteri della Palestina," *Actes du Ve Congrès Intern. d'Archéologie Chrétienne, Aix en Provence, 1954* (1957), 219. Also in Syria, e.g., Resafa, Antioch, and Seleucia Pieria: A. Khatchatryan, *Les baptistères paléochrétiens* (Paris, 1962), figs. 27, 34, and p. 128 with fig.

<sup>49</sup> In St. Theodore's at Gerasa: *ibid.*, 90 and fig. 64 (plan and section of the font in Bagatti, "I battisteri della Palestina," fig. 45); also at Qal'at Sim'an: Khatchatryan, *Les baptistères*, figs. 59 and 98.

<sup>50</sup> Much of the baptistery of the Epiphanius basilica remains unexcavated, but a similar arrangement may reasonably be assumed from the remains so far uncovered.

Outside the Island, there is at least one baptistery where a font of the type found in Cyprus is combined with a comparable layout: that of 494–96 attached to the basilica of St. Theodore in the cathedral complex at Gerasa. There, the flanking compartments with steps into the font are small lobbies connecting with more spacious rooms aligned at right angles, between which is a much reduced main chamber, entered, on the axis of the font recess, from a long narthex fronting the whole group (fig. F).<sup>51</sup>

On the other hand, the overall layout of the Kourion baptistery, with the font in the central room of a suite of three alongside a much larger chamber, is not so rare. A notable example is that attached to the west end of the great transept basilica at Abu Mina, where, however, the larger chamber to the south is exceptional in having only two aisles of unequal width and no apse.<sup>52</sup> The basilica in the cemetery area of the same site provides another example, though this is essentially a ninth-century reconstruction of an early fifth-century layout, and the larger chamber is the basilica itself.<sup>53</sup> Comparable also is the basilica at Nerezi in Bosnia, where the main chamber is in the form of an apsed hall-church with a narthex and the three-room suite with the font in the middle room is on the north side.<sup>54</sup> But in all these examples the font in the center of the middle room cannot be reached, let alone seen, from the main chamber. That this type of layout, in the form adopted in Cyprus, is relatively early is attested in Cyprus itself by the sixth-century baptistery on Cape Drepanon near Peyia, where there is no trace of the suite of rooms and the font is at the center of a rectangular room with a colonnaded ambulatory.<sup>55</sup> That it originated in Syria

<sup>51</sup> Plan after *Gerasa*, pl. xxxiii. The layout differs in some respects from that of the Cypriot examples; this arises partly from the different orientation (the font recess opens off the east side) and partly from the restricted space available for this baptistery.

<sup>52</sup> To the references in note 38 *supra* add Khatchatrian, *Les baptistères*, fig. 60. The later date (in the time of Zeno) proposed for the basilica would seem to apply to the baptistery also.

<sup>53</sup> *Ibid.*, fig. 45.

<sup>54</sup> *Ibid.*, 113 with fig.

<sup>55</sup> *Ibid.*, 77 with fig.

Palestine (if not beside the river Jordan) is suggested by the Gerasa example despite its reduced main chamber. If it can be regarded as an early Eastern type, it would help to explain the strange compromise at Kal'at Sim'an, where the main chamber is retained in the form of a three-aisled basilica and, though the font chamber is an imposing octagon supporting a high drum, the font itself remains in an apsidal recess, and accessible only through lateral passages as at Gerasa and Kourion.<sup>56</sup>

If, then, the Kourion baptistery conforms typologically with an early Eastern layout, it is reasonable to consider the functions of its various parts in the light of the early Eastern sources, despite the many grounds for caution.<sup>57</sup> Since it is known from the texts that the candidates for baptism normally faced east during the principal rites, there can be little doubt that both at Kourion and in the other three Cypriot baptisteries they would have entered the font from the antechamber to the west. Consequently, following the initial exorcism and the profession of faith in what, at least in Jerusalem in the mid-fourth century, was known as the "outer building,"<sup>58</sup> they would have proceeded to this anteroom of the "inner building" or "Holy of Holies," where they would have undressed and been anointed all over with oil before entering the font.<sup>59</sup> In the room to the east, to which they passed after their triple immersion, their baptism would first be sealed, or in later parlance "confirmed," if the Jerusalem rite was followed, by the bishop anointing them with chrism. Then, having put on new white garments, they would have passed in procession to the church for their first commun-

<sup>56</sup> *Ibid.*, fig. 57b, and for the font fig. 98.

<sup>57</sup> Cf. P. Lemerle, *Philippe et la Macédoine orientale à l'époque chrétienne et byzantine* (Paris, 1945), 341.

<sup>58</sup> Cyril of Jerusalem, *Catecheses*, 19 (PG, 33, cols. 1065–76): Προσάλιος τοῦ βαπτίσματος οἶκος (col. 1068A); δὲ ἔξωτερος οἶκος (col. 1076A). Cf. F. L. Cross's helpful introduction (xxv ff.), in *St. Cyril of Jerusalem's Lectures on the Christian Sacraments* (London, 1951), text and English translation (Church).

<sup>59</sup> Cyril of Jerusalem, *Catecheses*, 20 (PG, 33, cols. 1076–84).

ion.<sup>60</sup> That this room to the east of the font was used for the baptismal unction seems to be confirmed by its freestanding apse, an appropriate position for the bishop while performing the chrismation.<sup>61</sup> Apses which could have been used in the same way are incorporated in the architecture of the corresponding rooms of the Carpasia and Ayia Trias baptisteries.<sup>62</sup> In the former case the apse is flanked by deep recesses suitable for the storage of the white robes. In the Gerasa baptistery also there is a small apsidal niche in the thickness of the east wall of the corresponding chamber, which may likewise mark the place of the bishop (fig. F).

In all these examples, the *en suite* arrangement of the three units of the "inner building" was highly appropriate for conferring baptism on a large number of adult candidates on a single occasion. Certainly conversions were numerous in the generations following the Peace of the Church and, further, it was the practice to reserve baptisms for certain dates in the liturgical year, particularly for Easter. At Kourion, the provision of benches in the rooms where the candidates undressed and dressed is indicative of the considerable number dealt with at one time in baptisteries of what may be called the processionary type.

The *neophotistoi*, emerging from the "inner building," could reach the basilica only by passing through what is regarded as the place of their pre-baptismal instruction, the *katechoumenaion*, and then through the main "outer building." This they would have had to enter through the door in the northeast bay if they were to avoid either

<sup>60</sup> *Ibid.*, 21 (PG, 33, cols. 1087-93). Nussbaum takes τὰ ἀγία τῶν ἀγίων (col. 1076A) to mean specifically the area with the font (*RQ*, 54 [1949], 328).

<sup>61</sup> The shallow recesses in the south wall of the room, if furnished with doors, could have been used for safekeeping of the materials required. They seem too small for garments, unless they represent the back parts of wooden closets which projected into the room.

<sup>62</sup> The corresponding room of the baptistery adjoining the Epiphanius basilica may or may not have had such an apse; it has not been fully excavated. But here the larger chamber with an apse and a marble floor, across a corridor to the south, is also a candidate for the chrismarion.

passing through the clergy enclosure in the east arm or across the platform in front of the apse. What were the functions of this apse, the focus of the entire building on its west to east axis, which is repeated on a smaller scale in the Carpasia baptistery?<sup>63</sup>

The possibility that the "outer building" was here also used as the church in which the first communion of the *neophotistoi* was celebrated has to be considered. At least one baptistery is known in which a chamber with an apse adjoining the font room was almost certainly so used: that at Dermesh near Carthage, for there an altar is attested by a reliquary in the floor and the columns of a ciborium.<sup>64</sup> At Kal'at Sim'an, where the baptistery is located some 200 m. away from the great pilgrimage church, it seems possible that the "outer building" was retained and given the form of a three-aisled basilica partly for this purpose, though Lassus considered it too small for celebrations of the Eucharist.<sup>65</sup> At Kourion, however, the baptistery immediately adjoins the main basilica, no trace of an altar has been discovered in its "outer building," and no chancel barrier enclosed the platform before its apse, at least in its last state. Other possibilities have to be considered.

A principal function of the apse in the "outer building" at Kourion and elsewhere was undoubtedly to accommodate the bishop in suitable splendor during the initial rites, before the candidates moved into the "Holy

<sup>63</sup> But not at Ayia Trias. The corresponding part of the Salamis-Constantia baptistery has not been excavated. At Gerasa the font recess on the west-east axis itself provides a corresponding apsidal focus.

<sup>64</sup> Khatchatrian, *Les baptistères*, fig. 255. In the small transept basilica forming part of the baptistery complex near Peyia (*ibid.*, 76 with fig.) there are remains of an altar ciborium. But there is evidence that this building antedates the atrium and consequently, in all probability, the main basilica to the east, which in that case could be regarded as its successor (for a plan of the entire group of buildings, see Megaw, "Early Byz. Monuments" [note 3 *supra*], 349, fig. 26). It is not certain, therefore, that when the transept basilica was incorporated in the baptistery as its "outer building" it continued to be used for the celebration of the Eucharist.

<sup>65</sup> J. Lassus, *Sanctuaires chrétiens de Syrie* (Paris, 1947), 226 and fig. 96.

of Holies." At that stage, what purpose would have been served by the small round table (or basin) which the marble base close to the apse wall would have carried? None springs to mind, provided the initial rites were limited to those indicated in the *Catecheses* of Cyril of Jerusalem. The location of this table seems to be too far removed from the "inner building" for it to have had any role in the consecration of the oil for the pre-baptismal anointing. Whatever its use, the fact that its base was concealed by the plaster bedding of the later opus sectile floor shows that the table (if such it was) became redundant, which suggests a change in ritual. If that change did not arise, like the final alterations to the font, simply from the later development of infant baptism, it could perhaps be connected with a notable difference between the early baptismal ritual of Antioch and that which subsequently prevailed.

In the early Church, the rite of chrismation, which evoked the descent of the Holy Ghost at the baptism of Christ, was a central part of the sacrament. Only later did the concept of confirmation develop.<sup>66</sup> In some of the Eastern churches the institution of post-baptismal unction is not found before the seventh century.<sup>67</sup> The *Didascalia apostolorum*, which relates to the church of Antioch, mentions only pre-baptismal chrismation, and there was no change in the Syrian church in this respect before the fifth century.<sup>68</sup> Even then, the *Liber ad baptizandos* of Theodore of Mopsuestia, which is thought to have served as a text-

<sup>66</sup> Cf. F. J. Dölger, "Die Firmung in den Denkmälern des christlichen Altertums," *RQ*, 19 (1905), 1–41.

<sup>67</sup> In the Nestorian church, the earliest reference to it is in the rite composed between 647 and 658 by a patriarch who had been to Constantinople and Rome. See *The Liturgical Homilies of Narsai*, trans. R. H. Connolly (Cambridge, 1909), Introduction, xl ix. Even in this case it does not substitute, but supplements, the pre-baptismal unction.

I am indebted to Dr. S. Brock for guidance with regard to the Eastern rituals.

<sup>68</sup> *Didascalia apostolorum*, III, XII.2f. (F. X. Funk, *Didascalia et Constitutiones apostolorum* [Paderborn, 1905], 208). For a useful summary of the sources, see H. J. Lawlor, "Confirmation," in *ERE*, IV (Edinburgh, 1911), 2f.

book for catechumens in the Greek church of Antioch during his lifetime (he died in 428 or 429), refers to the "signing" of the candidate with chrism before he takes off his garments.<sup>69</sup> It is true that the surviving Syriac translation, which was not made until after Theodore's death, goes on to mention a second chrismation after the candidate has left the font,<sup>70</sup> as do the *Constitutiones apostolorum*. But as late as the mid-fifth century Theodoret places the unction, "the new grace of the Holy Spirit," after the renunciation, that is, before the baptism. It is the *Testamentum Domini* that first prescribes a single post-baptismal chrismation, evidently under the influence of the Jerusalem rite, in which this was the practice already in the mid-fourth century, as we know from the *Catecheses*.<sup>71</sup>

It does not seem unreasonable to suggest that the rearrangements attested in the Kourion baptistery arose from the initial adoption there of the earlier Syrian practice (a single, pre-baptismal chrismation) and from the ritual changes connected with its subsequent abandonment. In the first phase the bishop would have administered the chrism in the "outer building," standing on the platform in front of the apse and using the small table, before the *photizomenoi* entered the "Holy of Holies," while the southeast room would have been used only for robing the newly baptized in their white garments. In the second phase, after the construction of the improvised apse in that room, the ritual in the "outer building" would have been limited to the exorcism, the abjuring of Satan and the declaration of faith with the recital of the creed; the chris-

<sup>69</sup> *Commentary of Theodore of Mopsuestia on the Lord's Prayer and on the Sacraments of Baptism and the Eucharist*, ed. and trans. A. Mingana, *Woodbrook Studies*, VI (Cambridge, 1933), III (trans., 46f.).

<sup>70</sup> *Ibid.*, IV (trans., 68).

<sup>71</sup> See *supra*, note 60. That it was current in Constantinople, but not universal, by the end of the fourth century can be inferred from a comment of St. Chrysostom: that it was not astonishing Cornelius received the Spirit before baptism, "since this takes place in our own day" (*Hom. in Act. xxiv. 2* [PG, 60, col. 187]). Curiously, Chrysostomos' baptismal instructions are silent on the post-baptismal anointing.

mation, deferred until after the purification by water, would have taken place in the southeast room, before the newly constructed apse.<sup>72</sup>

Since post-baptismal chrismation was initially alien to Antioch, such a reorientation in a Cypriot baptistery, away from Syrian ritual and seemingly toward that of Jerusalem, would not be surprising in view of the rift between the churches of Cyprus and Antioch, which deepened in the course of the fifth century.<sup>73</sup> As to the date when the physical and ritual rearrangements were made at Kourion, no evidence has been found in the excavations. But if the above interpretation of the circumstances is correct, the first construction of the Kourion baptistery, for the early Syrian ritual, is unlikely to have been undertaken later than the second half of the fourth century, for the rift with Antioch had opened during the Arian troubles and, at least from the advent of Epiphanius in 368 (from Palestine), the

<sup>72</sup> It is noteworthy that in the Carpasia baptistery the apse formed in the east wall of the "outer building," which could initially have been required for pre-baptismal chrismation, was at some time walled up and concealed by marble revetment, as indicated on the plan in *RDAC* (1935), 15, fig. 1.

<sup>73</sup> There is an alternative explanation of the rearrangements, which would not involve any change in the order of the rites. Initially, the neophytes, emerging from the font, would have dressed in their white robes and proceeded to the apse of the "outer building" for their chrismation; later, after the table in the apse had been removed and the secondary apse had been constructed in the southeast room, it would have been in this room that their post-baptismal chrismation would have taken place. To this facile explanation there is a serious objection in the clear indication of the *Catecheses* that post-baptismal chrismation came first, before the dressing in white robes. The "sealing" on the breast as well as on the head, which is attested, would require this order. Likewise Theodore of Mopsuestia (*Commentary*, IV): "when ... you are about to put on [or are putting on] the shining white garment, the priest approaches you and anoints ..." (literal translation kindly supplied by Dr. S. Brock). It is not thinkable that at Kourion the neophytes proceeded naked to the apse of the "outer building" and that, after receiving unction there, they returned whence they had come to be clothed in white.

patriarch of Antioch had no part in the consecration of the metropolitan in Cyprus.<sup>73a</sup>

The architectural form of the main chamber of the baptistery is of particular interest. Both the Carpasia and Ayia Trias baptisteries are organized on the axis of the font-recess, both in the form of short three-aisled basilicas, doubtless with clerestory lighting. At Kourion, not only is the main axis at right angles to that of the font-recess, with a larger apse to the east, but the building is of a cruciform plan with a narthex to the west: a plan foreshadowing the architectural type which was later to prevail in Byzantine domed churches. The roof of this church-like "outer building" at Kourion must have been of timber. The walls forming the four arms of the cross, which were carried as we have seen on flat wooden architraves, would have been raised above the roofs of the corner bays to support a pitched roof over each arm. The gable ends of the east and south arms would have been largely occupied by their apses, so that large windows could have been provided only in the two other gables. Since this amount of lighting seems inadequate for so large a building,<sup>74</sup> it is unlikely that the roofs over the arms were continued at the same level to cover the central square. Rather must one envisage that this central space rose to a higher level and was covered by a lantern with lateral windows and a pyramidal roof. Some such superstructure has been proposed for the rectangular outer chamber of the Philippi baptistery, where four freestanding supports were evidently linked by architraves to the outer walls.<sup>75</sup>

The Kourion and Philippi baptisteries are probably not the only ones where the cruciform scheme was used for the main chamber. Indeed, it seems possible that the use of this scheme in the "outer buildings" of other baptisteries of the early Eastern type may lie behind the layout of those elsewhere in which, under the influence of baptisteries of

<sup>73a</sup> See G. Downey, "The Claim of Antioch to Ecclesiastical Jurisdiction over Cyprus," *PAPS*, 102 (1958), 225.

<sup>74</sup> It is presumed that none existed at ground level, as in the Philippi baptistery: P. Lemerle, *Philippines*, 334.

<sup>75</sup> *Ibid.*, 334 and pl. 23 (plan).

centralized plan, the font is at the central point of a building with a cruciform superstructure. A notable wood-roofed example is the baptistery of Henchir Bour Medes in Tunisia.<sup>76</sup> There, the four substantial columns at the corners of the central square, where the cruciform font is located, may be presumed to have carried a lantern over the crossing.<sup>77</sup> Vaulted examples, such as the Justinianic baptistery at Caričin Grad,<sup>78</sup> are naturally rather different from the "outer building" at Kourion, but that at Side preserves something of the Eastern disposition.<sup>79</sup> It retains the tripartite arrangement and a narthex, somewhat as at Gerasa (fig. F), but the vaulted central room with the font in the middle is of the inscribed cross plan, with an apse at the end of each arm and four free-standing columns, presumably to support four radiating vaults and a dome.

The *diakonikon* has been identified above with the help of the inscription which is set in the floor just within the entrance from the narthex. The annex of early churches known by this name is first mentioned in the fifth-century *Testamentum Domini*. There, it is indicated that this building, in which the faithful delivered their offerings to the church, ought to be located at the west end. It goes on to stipulate that it should have an atrium with a peristyle.<sup>80</sup> It is reasonably called the *diakonikon* because the deacons (who were sometimes accommodated in the same area) had a role in the registration of the gifts, a procedure which enabled prayers to be said for the donors; and it was the deacons who

<sup>76</sup> P. Gauckler, *Basiliques chrétiennes de Tunisie* (Paris, 1913), pl. 32, whence Khatchatrian, *Les baptistères*, fig. 254.

<sup>77</sup> In some other Tunisian baptisteries the four columns set close to the central font were the supports for a baldachino, not for the roof.

<sup>78</sup> Khatchatrian, *Les baptistères*, fig. 179.

<sup>79</sup> *Ibid.*, fig. 12; A. M. Mansel, *Die Ruinen von Side* (Berlin, 1963), 166, fig. 134.

<sup>80</sup> *Testamentum Domini*, I.19. *Baitā da meshammeshānē* (house of the deacons) in the surviving Syriac text is rendered *diakonikon* in Rahmani's latin translation (Mainz, 1899) and elsewhere. Following Crowfoot (*Gerasa*, 177 note 1), I use this spelling for the particular building mentioned in the *Testamentum*.

were responsible for conveying to the sanctuary the gifts selected for the Eucharist.<sup>81</sup>

In a number of other basilicas the *diakonikon* has been identified: first in Gerasa,<sup>82</sup> then in Nicopolis and Thessalian Thebes,<sup>83</sup> and later elsewhere.<sup>84</sup> Early examples are usually located to the south of the narthex or atrium, but its gradual removal toward the east end in later basilicas has been traced.<sup>85</sup> At Kourion, the innermost bay, distinguished from the other three by the absence of a bench and by its evidently different floor, probably corresponds to the apsidal ends in which several of the other examples terminate.<sup>86</sup> Most of these apses are to the east or south, but that of Basilica A at Thessalian Thebes is to the west, like the terminal bay at Kourion. In some examples traces of a sort of chancel screen have survived; and in some there is evidence of an altar table in the sanctuary so formed. Although in the corresponding part of the Kourion *diakonikon* removal of almost the entire floor has left no trace of such furnishings, it is probable that this was the separate sanctuary where the names of the donors were read by the *agnostes* or the senior deacon and where a priest led prayers for them.<sup>87</sup> It is to be noted that there was a door in the south wall of this sanctuary bay so that the clergy could reach it through the adjoining corridor, direct from the narthex.

<sup>81</sup> *Constitutiones apostolorum*, VIII.12 (PG, I, col. 1092).

<sup>82</sup> Crowfoot, in *Gerasa*, 177ff. Lassus (*Santuaires*, 220 note 2, and 221) preferred to regard as part of the baptistery the chapel at St. Theodore's which Crowfoot identified as the *diakonikon*.

<sup>83</sup> G. A. Soteriou, 'Η Πρόθεσις καὶ τὸ Διακονικὸν ἐν τῇ ἀρχαῖᾳ ἑκκλησίᾳ, in *Θεολογία*, 18 (1940), 76–100.

<sup>84</sup> A. K. Orlando, 'Η ἀπὸ τοῦ νάρθηκος πρὸς τὸ ἱερὸν μετακίνησις τοῦ διακονικοῦ εἰς τὰς Ἑλληνιστικὰς βασιλικάς, in *Δελτ. Χριστ.* 'Αρχ. 'Ετ., 4 (1964), 353–72.

<sup>85</sup> *Ibid.*, 362ff.

<sup>86</sup> As at Kourion, the inner compartment of the *diakonikon* of Bishop Genesius' church at Gerasa lacks the apse: *Gerasa*, pl. xxxviii.

<sup>87</sup> Orlando ('Η μετακίνησις τοῦ διακονικοῦ, 358f.) reasonably claims that it was in the *diakonikon* of an early church that all this took place, and not before the whole congregation in the church itself.

It is characteristic of the thorough evacuation of all portable fittings when the basilica and its dependencies were abandoned that none of the furniture of the *diakonikon* was found during its excavation, other than a substantial part of a marble table top and that in many fragments.

*The Southwest Court.* The configuration of the site of the Kourion basilica precluded the usual large atrium to the west,<sup>88</sup> so the requirement of "an atrium with a peristyle" for the *diakonikon* could not be met by locating it beside the great forecourt through which a normal basilica was entered, as was done in many cases.<sup>89</sup> Consequently, at Kourion, the specification of the *Testamentum Domini* was met by providing the *diakonikon* with its own "atrium" in the adjoining southwest court, albeit without a peristyle. The distinctive features of this court are its stone paving, sloping steeply to the west, and its central covered cistern. The *Testamentum* does not explain the function of an atrium in connection with the *diakonikon*, but Crowfoot's suggestion seems particularly apt in this case: "The small private forecourt might have been used when, as is still sometimes the case, the offerings included livestock."<sup>90</sup>

*Chronology.* Only one of the coins found to date comes from a context associated with the building of the basilica, from a layer of fill some 0.90 m. below the level of the floor, in the north aisle;<sup>91</sup> but as it is an issue of Hadrian it is unhelpful. For the date of abandonment the evidence is better: the

<sup>88</sup> Whether or not there was a forecourt to the west of the baptistery through which the basilica was entered by the north door of the narthex can be determined only by further excavation.

<sup>89</sup> Ideally, there would be both the normal atrium before the church and a separate one for the *diakonikon*, as at the Alkison basilica at Nikopolis: Orlando, 'Η μετακίνησις τοῦ διακονικοῦ', 356 and fig. 3. Crowfoot identified as open courts the small units annexed to the *diakonikon* of the cathedral and to that of the church of SS. Peter and Paul at Gerasa, but it is not certain that these could be entered from the exterior (*Gerasa*, 177 and pls. xxxiii and xxxix).

<sup>90</sup> *Gerasa*, 178.

<sup>91</sup> Inv. no. CB 1001, picked out of the side of one of McFadden's deep trenches before it was filled.

latest coin from the site so far identified is an Umayyad imitation of a coin of Heraclius, issued before 695. A small group from the floor of the alley between the basilica and the baptistery included three folles of Constans II of the period 641-51; it is a fair indication of the date of the last use of these buildings. No doubt they were abandoned soon after the city was visited in one of the first Arab raids: that of 653/54, if not the first in 648/49.

What is certain is that the basilica and its dependencies were in use for a considerable period of time. At several points there is clear evidence of successive renovations and repairs, particularly in the baptistery. There, one of the last works undertaken was the construction in the "outer building" of the pilasters against the north and south walls, evidently to underpin the decaying timber architraves in the lateral arms of the cross. Those against the north wall rest on the neat stone paving, which in turn rests on the remains of two successive floors. No less than three campaigns of renovation and repair of the building are thus attested. In addition, fragments from a discarded wall decoration in mosaic were also found; also two superimposed floors in the narthex of the basilica; and, in the basilica itself, evidence of the renewal of the marble revetments. Changes in liturgical arrangements are attested by the later incorporation of the easternmost bays of the aisles to form a tripartite sanctuary, and by the construction of a synthronon behind the altar; while in the baptistery there are indications of two major changes in the ritual, the second following the prevalence of infant baptism.

This long period of use implies a rather early construction date. The basilica may well have been the first major church erected in the city, the counterpart of Epiphanius' basilica at Salamis-Constantia. There are points of resemblance in the two churches: the large catechumena; the provision of a lower, outer bay in the presbytery; the adoption of what seems to be an early Eastern layout for the baptistery; and if, as Jeffery thought, the column-drums of the Epiphanius basilica are *spolia*,<sup>92</sup> the use

<sup>92</sup> G. Jeffery, "The Basilica of Constantia, Cyprus," *AntJ*, 8 (1928), 346.

of salvaged material in the main colonnades. But there is one important difference in the arrangement of the east end: the adoption in the Kourion basilica of a single apse between pastophoria, which, though characteristic of Syria, is otherwise unknown in Cyprus. This and the probability that the baptistery was originally designed for the early Syrian rite of pre-baptismal chrismation suggest a close connection of the founder with Syria. This is not surprising in view of the geographical position of the Island and the fact that until the sixth century it was administered by a subordinate of the *comes Orientis* at Antioch; but it would hardly fit the circumstances of the Church in Cyprus after the last decades of the fourth century. At that time the Island hierarchy was going its own way, consecrating its bishops without consulting anyone. And after the claims of Antioch to ecclesiastical jurisdiction in Cyprus, raised by Bishop Alexander (413–21), had been taken to the Council of Ephesus (431), the rift between the two churches was even deeper.<sup>93</sup> The position of the *diakonikon* is another indication of the relatively early date at which the cathedral complex was laid out, in view of the gradual removal toward the east end, in fifth- to sixth-century basilicas, of this chapel for the receipt of offerings.

Both the capitals from the main colonnades and those from the baptistery (fig. 20) are better regarded as *spolia* from abandoned Graeco-Roman buildings than as reproductions contemporary with the construction. Some smaller capitals (fig. 18) almost certainly belong to the sixth-century renovation. For the unusual pilaster capitals (fig. 21) a date after the fourth century seems improbable, though these also may be *spolia*. It is noteworthy that among many marble acanthus fragments few are carved in the heavily drilled technique of the so-called "Theodosian" capitals. On the other hand, on the fragments of the stone consoles, which probably supported the roof trusses (fig. 17), and if so are certainly contemporary with the building, the carving of the acanthus has a bold, plastic quality quite alien to the dry and flatter style of the fifth century. The severe

<sup>93</sup> See Downey, "The Claim of Antioch" (*supra*, note 73a), 224–28.

dentil and modillion treatment of the archivolt of the baptistery apse is still close to the classical tradition (fig. 26), unlike the simple torus molding on the archivolt of the secondary apse in what became the chrismarion.

As to the considerable quantity of carved decoration in the *champlévé* technique recovered from the debris of the marble revetments, which awaits detailed study (figs. E, 19, 22, 25), criteria of style alone can determine which pieces, if any, are contemporary with the erection of the basilica. We know that the revetment of the west wall of the north aisle was at some time renewed, for it covers a partial blocking of the doorway into the narthex, and it may well be that the elaborate "half-pediment" composition which adorned the top of this wall belongs entirely to this renovation.

Equally unhelpful as a guide to the date of the original construction are the surviving remains of floor mosaics. We know that the existing floors in the baptistery were not the first, though since the tesserae of the latter were entirely removed for reuse, it is possible that some of the original patterns were repeated. However, many of those existing, in particular that of the narthex floor (fig. 6), can be matched in floors of the early sixth century at Antioch,<sup>94</sup> and the *semée* of florets, in scales without outlines, used in the southeast bay (fig. 8) is characteristic of that period, though it had earlier beginnings.<sup>95</sup> On the floors uncovered in the *diakonikon*, including the inscription which revealed its identity (fig. 13), final judgment

<sup>94</sup> Compare a floor in the House of Aion, upper level: D. Levi, *Antioch Mosaic Pavements* (Princeton, 1947), II, pl. LXXXVI.

<sup>95</sup> At Antioch, first in the House of the Buffet Supper, upper level, possibly as early as the first quarter of the fifth century (Levi, *Antioch Pavements*, II, pl. cxxvi,c); later, in the House of the Phoenix, ca. 500 (*ibid.*, pls. LXXXIII,c and cxxxiv,a); and even in the latest of the floors, laid after the earthquake of 526, e.g., in the church at Machouka (*ibid.*, pl. cxli,b–c). Also at Gerasa in the Baths of Placcus, lower level, ca. 500 (*Gerasa*, pl. LXI,b), and in SS. Cosmas and Damian, dated 533 (*ibid.*, pl. LXXIV,a–b).

The renovation of the baptistery might therefore have been undertaken as late as the time of Justinian I, which would accord with the indications for the improvement of its water supply (see *supra*, note 15).

must be reserved. We do not yet know whether or not the earlier mosaic floor beneath them has any connection with the cathedral complex; when it is excavated dating evidence for those exposed may be forthcoming. Meanwhile, the closely knit patterns and the knotted strapwork borders, like the letter forms in the inscription, speak for an early sixth- rather than a fifth-century date. Of the fragments found in the basilica itself in two intercolumniations of the north colonnade, during the McFadden excavations,<sup>96</sup> little has survived subsequent exposure. It is most unlikely that these represent the original floor; and the fact that one of the birds confronted on either side of vases can be matched in the Eustolios floors<sup>97</sup> is no guarantee that the basilica fragments are contemporary with them. That leaves only the scant fragments of the original narthex floor (fig. C) and these rudimentary designs are of the sort which, like the large tesserae of which they are formed, were used in secondary areas over a long period. But, for what it is worth, the pattern of squares and lozenges was in vogue in Antioch from the Hadrianic period until the second half of the fourth century, and elsewhere it was rarely used later.<sup>97a</sup>

The remains of wall-mosaic decoration, including parts of three figures, found *in situ* in the northeast chapel (fig. 10), are early in appearance. But the absence of a gold ground is hardly a valid criterion in this peripheral area. The costume of the wingless archangel, if such he be, is a more reliable indication, for the chlamys he wears is not to be expected before the sixth century. In any case these fragments are no guide to the character of the original wall mosaics in the main buildings. The fragments tentatively assigned to the first decoration of the vertical walls of the baptistery (fig. 12) include nothing identifiable as part of a human figure and they are technically different from the chapel fragments, in that they do not make use of tesserae of the same

<sup>96</sup> See note 6 *supra*.

<sup>97</sup> Megaw, "Metropolitan or Provincial?", fig. 3 and p. 60 for the date: not before the reign of Theodosius II; for the basilica fragment: *ibid.*, fig. 1.

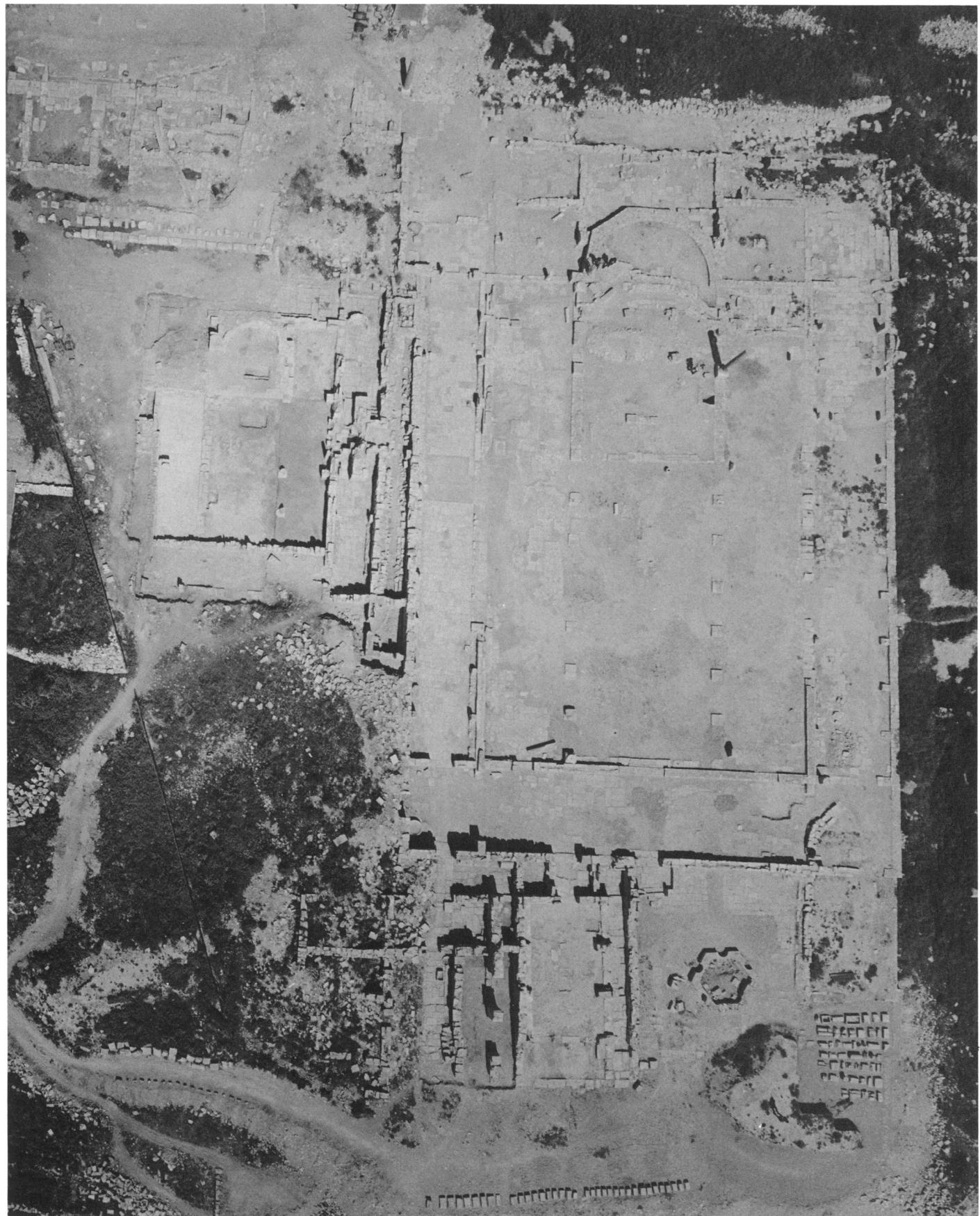
<sup>97a</sup> Megaw, "Interior Decoration" (note 11 *supra*), 10.

materials and colors. Most distinctive are the very small fragments from mosaics which were evidently in position when the buildings were abandoned: those found in and around the font in 1974, and those previously found in the basilica, on the floor of the nave at the west end, and in the cistern in the southwest court (fig. 15), clearly dumped there in some late clearance operation. Their glass tesserae are rather small and closely set and almost none are capped with gold, while many mother-of-pearl tesserae are present. Those from the cistern include some roughly circular, purpose-cut pieces of mother-of-pearl up to 0.03 m. in diameter. There were more of these among the font-recess fragments and several leaf-shaped pieces, one of them more than 0.06 m. long (fig. 16). These shaped pieces suggest a nonrepresentational type of composition including foliate motifs.

Mother-of-pearl is not used either in the chapel fragments (fig. 10) or in those believed to come from the first decoration of the vertical walls of the baptistery (fig. 12); nor does it appear in any of the three apse mosaics surviving in churches in Cyprus and ranging in date from the early Justinianic period to the early seventh century.<sup>98</sup> Since this material is very prominent in the mosaic decoration of the Dome of the Rock, which represents Syro-Byzantine technique in the later seventh century, one possible explanation is that the Kourion fragments may belong to a renewal of the wall mosaics only shortly before the Arab incursions which led to the abandonment of the basilica. But it cannot be excluded that these fragments come from compositions which had survived till then from original aniconic compositions, in both the basilica and the baptistery, compositions which would thus antedate the prevalence of gold-ground figural mosaics in the course of the fifth century.

The present meager indications of a building date in the second half of the fourth century are far from precise, and it must be hoped that further excavation will produce secure evidence from construction contexts which have not yet been reached.

<sup>98</sup> In the Panagia Angeloktistos at Kiti, the "pearls" in the footstool on which the Theotokos stands have been mistaken for mother of pearl: they are silver-capped tesserae.



1. Kourion, Episcopal Basilica, April 1975



2. Baptistry from Northeast



3. "Diakonikon" from West



4. Narthex, North End from East



6. Narthex Floor



5. Baptistery, Bema from Southwest

Baptistery

7. Font Recess from North



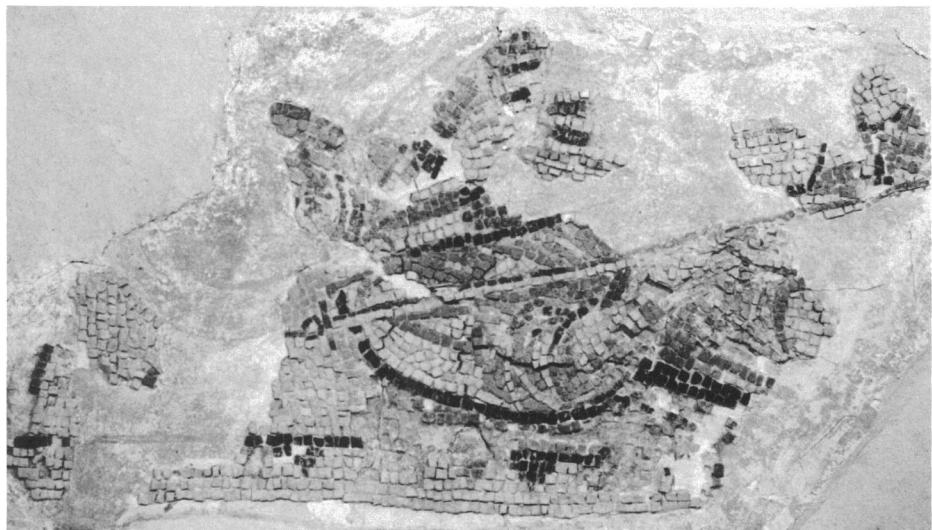
12. Baptistry, Wall Mosaic Fragment



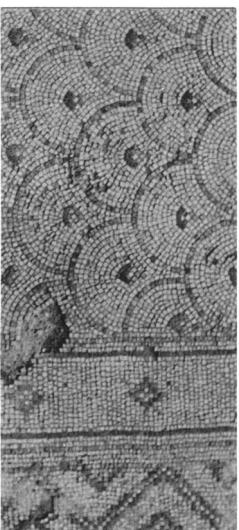
13. "Diakonikon" Floor, Bay 1, Inscription



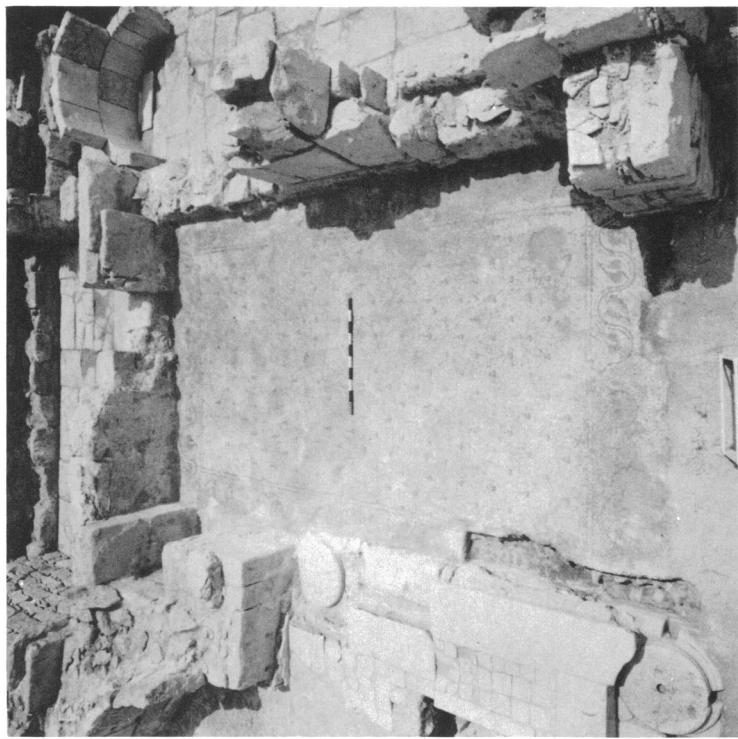
14. "Diakonikon" Floor,  
Parts of Bays 2 and 3 (left)



10. Northeast Chapel, Wall Mosaic  
found *in situ*



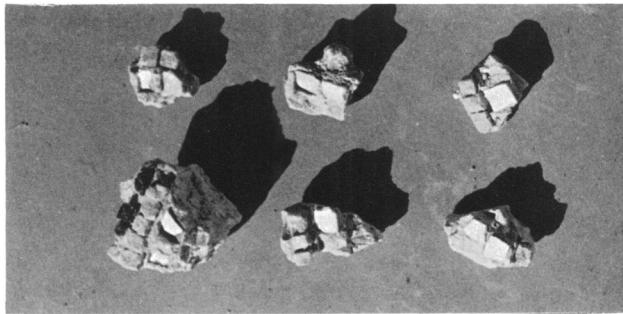
11. Baptistry Floor, Southwest Bay



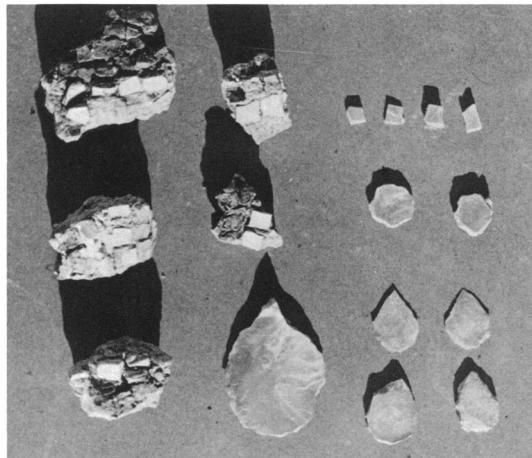
8. Baptistry, Southeast Bay from West



9. "Diakonikon" Floor, Parts of Bays 1 and 2 (right)



15. Basilica, Wall-Mosaic Fragments  
with Mother-of-Pearl



16. Font Recess, Wall-Mosaic Fragments  
with Mother-of-Pearl



17. Basilica, Limestone Console Fragment



19. Northwest Buildings, Basilica Revetment  
Panel



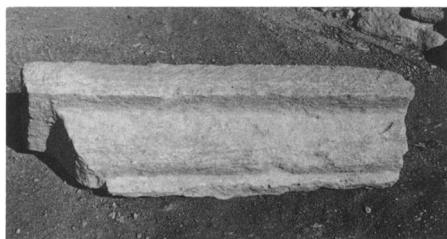
20. Baptistery, Marble Capital



21. Basilica, Marble Pilaster Capital



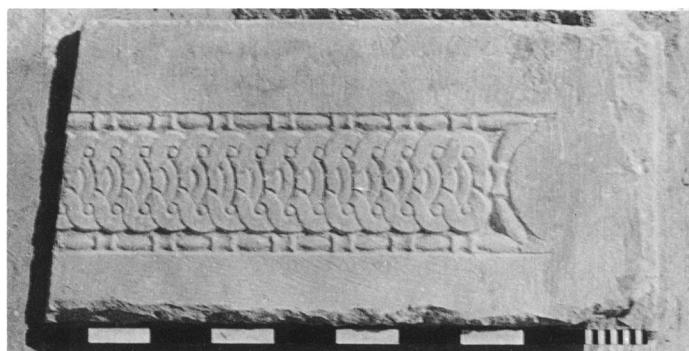
22. Narthex, Champlevé Revetment Fragments



24. Baptistry, Corner Stringcourse Block



27. Font Recess, Revetment Pilaster Capital and Base



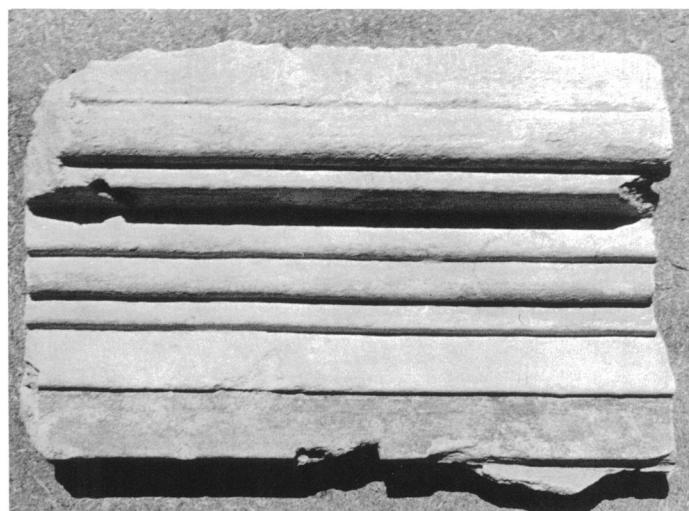
23. Northwest Buildings, Marble Soffit



25. Basilica, Champlevé Revetment Frieze



26. Baptistry, Apse Archivolt Blocks



28. "Diakonikon," Painted Plaster Molding